

C H R I S T

The Sole and Wonderful DOER,
IN THE
Work of MAN'S Redemption.

ACTION-SERMON.

PREACHED

Immediately before dispensing the SACRAMENT
of the LORD'S SUPPER, in the *Affiliate Con-*
gregation of GLASGOW, June 23d. 1745.

By JAMES FISHER,
Minister of the Gospel in said Congregation.

To which is Joined,

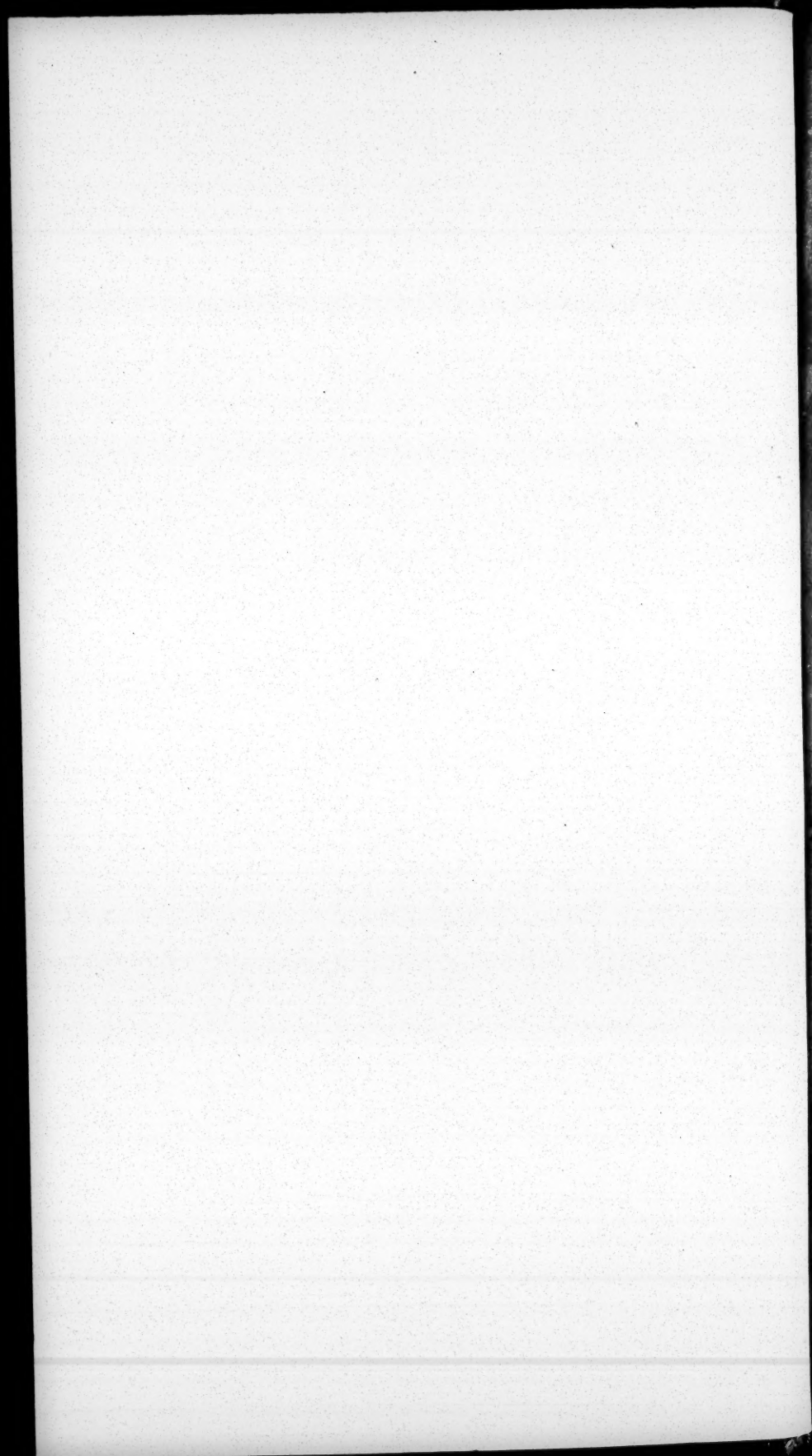
The DOORS of the HEART summoned to open to
the KING of GLORY. AN ACTION-SERMON,
preached, August 30th, 1755.

ENTERED IN STATIONERS HALL

GLASGOW.

Printed for, and Sold by JAMES OLIPHANT, at
MR. STALKER'S Shop, below the Exchange;
and by the Bookfellers in Town and Country.

M DCC LV.



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CHRIST the sole and wonderful DOER
in the Work of MAN's Redemption.

JUDGES xiii. 19.

— *The Angel did wonderously, and Manoah and his wife looked on.*

THESE words give a compendious account of the wonderful transaction of our redemption, together with our privilege and duty thereanent. *The Angel did wonderously, and Manoah and his wife looked on.* The Angel did all : and all that he did was wonderously done : Manoah and his wife were only spectators ; they looked on, and beheld him doing the whole of the work. In the words you may notice,

1. The great DOER : he is named in the text by way of supplement, THE ANGEL. Who this Angel was, may be gathered from the word JEHOVAH, immediately before, in the same verse ; *Manoah took a kid, with a meat-offering, and offered it upon a rock unto the LORD ;* and the words of our text, which follow, may be read, *And HE, (viz. the LORD or JEHOVAH,) did wonderously :* intimating, that the Doer here is the living and true God. And likewise, who this Angel was may be gathered from the verse immediately preceeding the text ; *The Angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret, or wonderful,* as on the margin. Whereby it evidently appears, that the Angel, who did wonderously, is the same Angel, whose name is the Wonderful, Isa. ix. 6. *Unto you a child is born, unto you a son is given, — his name shall be called, WONDERFUL.* So that the Angel

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here is certainly the Lord Jesus Christ, who is frequently, in the scriptures of the Old Testament, called by this name. Gen. xlviii. 16. says Jacob there to Joseph, concerning his sons, *the Angel, which redeemed me from all evil, bless the lads.* The Angel, who is the redeemer from all evil, can be no other but Christ himself, whose name is JESUS, *because he saves his people from their sins*, which are the greatest of all evils. You may see also, Exod. xxiii. 20. says the Lord there to Moses, *Behold, I send an Angel before thee;—beware of him, and obey his voice,—for my name is in him:* which can be understood of no other but Christ, in whom the name of God is essentially, and in whom it is most eminently displayed. Again, he is called *the Angel of the Lord*, Plal. xxxiv. 7. *The Angel of the Lord incampeth round about them that fear him, and delivereth them:* and the Angel, or Messenger of the covenant, Mal. iii. 1. That by the Angel of the Lord in this chapter, we are to understand Christ, will appear, if you consider the Angel's command to Manoah, ver. 16. — *If thou wilt offer a burnt-offering, thou must offer it unto the Lord:* thereby giving Manoah to understand, that the Angel who spake to him was truly and properly God: and accordingly you see, in obedience to this command, Manoah offers his burnt-offering unto the LORD, or JEHOVAH, in the verse where our text is. And after what was done so wonderously, ver 20. it is said, that Manoah knew that the Angel of the Lord was indeed the living and true God; as may be gathered, by comparing verse 21. *Then Manoah knew that he was an ANGEL of the Lord*, with verse 22. *And Manoah said unto his wife, We shall surely die, because we have seen God.* Now, the reason why Christ is called the Angel of the Lord, is, because, that though he be the Father's equal, yet, as Mediator, he condescended willingly to be his Father's messenger, to be sent on the great errand of glorify-

ing God, in the salvation of an innumerable company of mankind lost.

2. In the words you have the *manner* of his doing, he DID WONDEROUSLY; or, as the words are rendered by some, *He wrought wonderfully in his doing.* What he did is matter of everlasting wonder, You have an account of this wonderful work done by the Angel of the covenant, in the verse following the text; *For it came to pass, when the flame went up toward heaven, from the altar, that the Angel of the Lord ascended in the flame of the altar.* For understanding hereof, you would know, that the sacrifice that was offered, on this occasion, was a burnt-offering; ver. 16. — *If thou wilt offer a burnt-offering, thou must offer it unto the Lord.* This was one of the chief kind of offerings instituted among the Jews; for, when this sort of offering is mentioned, it is always said to be a *sweet savour* unto the Lord, Lev. i. 17. and many other places. The beasts, thus offered, were to be slain, cut to pieces, and wholly burnt upon the altar; intimating, that though we deserved to be consumed by the wrath of God, yet Christ, as our Surety, was, *through the eternal Spirit*, to offer himself *without spot to God*; and, in the meritorious sacrifice of himself, to make atonement for sin, and endure the whole of that wrath, which would utterly have consumed us. Again, the fire that was preserved on the altar, both in the tabernacle and temple, whereby the burnt-offering was consumed, came *first from heaven*; intimating, that it was the love of God that was the spring of our redemption; for, *it pleased the Lord to bruise him.* — *God spared not his own Son.* And it is more than probable, that the fire which consumed this burnt-offering, which Manoah offered, was kindled by the Angel of the Lord himself, even as he miraculously caused fire to rise up out of the rock before; whereof you read, chap. vi. 21. *The Angel of the Lord put forth the end of*

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the staff that was in his hand, and touched the flesh and unleavened cakes, and there rose up fire out of the rock and consumed them; intimating, that it was out of his own free love that he undertook this great work of our redemption; for, his delights were with the sons of men: And, lastly, it is observed, in the verse following the text, whereupon we are now speaking, that the Angel ascended in the flame of the altar; denoting, the success of his expiatory sacrifice; when he had by himself purged our sins, he sat down on the right-hand of the Majesty on high. The flame of the altar consumed the sacrifice that was upon it, and yet his ascending in that flame, plainly signified, the merit of his oblation, that it was a sacrifice of a sweet-smelling favour unto God; for he suffered these things, and then entered into his glory.

3. In the words, you have the *part* that Manoah and his wife acted, with respect unto this wonderful work; it is said *only*, that they LOOKED ON: *The Angel did wonderfully, and Manoah and his wife looked on.* The Angel did all in this wonderful work: he was the *only Doer*; Manoah and his wife had no share in point of *doing*; they only looked on and saw him do all himself. But though Manoah and his wife only *looked on*, yet they were not mere idle spectators; for they were filled with wonder and reverence at this great sight, the true *bush burning* and not consumed, ver. 20. — *Manoah and his wife looked on it, and fell on their faces to the ground.* And though there was some mixture of unbelief in Manoah, arising from a common opinion, which then prevailed, that they should die, because they had seen God, verse 22.; yet his faith was strengthened, by his wife's telling him, that the wonderful doing of the Angel, which they had been witnesses to, was no evidence at all of a killing, but of a *saving* God, ver. 23. *His wife said unto him, If the Lord were pleased to kill us, he would*

not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things: namely, all these things that are imported in the Angel's doing wonderfully; which certainly must imply faith, on their part, in the promised Messiah, thus exhibiting himself.—

From the words thus explained, in connection with the context, I observe the following doctrine,

DOCT. *That as the Lord Jesus Christ, the Angel of the covenant, is the wonderful and only Doer in the great work of our redemption; so it is the privilege and duty of mankind sinners to look on.—The Angel did wonderfully, and Manoah and his wife looked on.*

In speaking upon this subject, I shall essay, through divine assistance,

- I. To show that the Lord Jesus Christ is the *only Doer* in the great work of our redemption.
- II. Enquire in what respects he did *wonderously*.
- III. Speak of the privilege and duty of *looking on*, and beholding the Angel of the Lord doing *wonderously*.
- IV. Deduce some *Inferences* for the improvement.

I. I am to show, *that the Lord Jesus Christ is the ONLY DOER in the great work of our redemption.* This will appear,

1. From the particular choice that the Father hath made of him, as the only fit person for this great undertaking, Psal. lxxxix. 19, 20. — *I have hid help upon one that is mighty; I have exalted one chosen out of the people; I have found David my servant; with my holy oil have I anointed him.* — Isaiah.
 - ii. 1. Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth.
 2. The solemn attestation from heaven, that is

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given once and again unto his commission, to this great work, is a proof that he is the only doer there, in, 2 Pet. i. 17. *He received, from the Father, honour and glory, when there came to him such a voice from the excellent glory, This is my beloved Son, in whom I am well-pleased: for, him hath God the Father sealed,* John vi. 27.

3. His own testimony, who is the faithful witness, is a sufficient evidence hereof, *Isaiah lxiii. 5. I looked, and there was none to help; I wondered that there was none to uphold; therefore mine own arm brought salvation unto me.*

4. That he is the only doer in the great work of redemption, may appear from the circumstances of sinners of mankind, whom he had to redeem. They are described to be in such circumstances, as to be out of all capacity to do any thing for themselves. They are said to be *without strength,* Rom. v. 6.; to be as helpless as a child new-born, *Ezek. xvi. 6.;* yea, to be actually dead, both in a spiritual and legal sense, *Eph. ii. 5. You hath he quickened, who were dead in trespasses and sins.*

5. That Christ is the only doer in this great work, will appear from the tenor of the covenant of grace, which was made with him; wherein he, as the Head and Surety, was bound to pay the whole debt, owing by an elect world, in virtue of a broken covenant of works; for, *the Lord laid on him the iniquities of us all.* Accordingly he says himself *Matth. iii. 15. — It becometh us to fulfil all righteousness.* This he had engaged unto in the bond of service which he gave unto his Father, and which was cheerfully accepted of by him, *Isaiah xlix. 2. Thou art my servant, O Israel, in whom I will be glorified.* Agreeably to which, he says, *Psal. xl. 6. Mine ears hast thou bored.* — Thus you see the Christ is the only doer in the great work of our redemption.

II. The second head of the method was to enquire, in what respects the Angel of the Lord DID WONDEROUSLY in this great work.

1. He did wonderfully, in *engaging*, from eternity, to answer all demands of law and justice in our room and stead. When the plan of this work, in all that he had to do and suffer, was laid before him, he cheerfully undertook it; then said he, *Lo, I come*. Whereupon the love of God, which gave rise to the whole, is exprest in terms of the greatest delight and complacency, Jer. xxx. 21. *Who is this that engaged his heart to approach unto me, saith the Lord?*

2. He did wonderfully, in *appointing*, as head of the church, that there should be a *typical representation* of his substitution, many ages before he was actually sacrificed for us. Being the head of the old, as well as the new-testament church, he appointed in the old-testament dispensation, that *beasts* should be slain in sacrifice, as a standing pledge of his taking away sin, in the fulness of time, by the sacrifice of himself: and upon account of the early institution of sacrifices, as typical of his meritorious oblation, it is, that he is said to be *the Lamb slain from the foundation of the world*, Rev. xiii. 8.

3. The Angel of the Lord did wonderfully in the *assumption* of our nature. God, in the person of the Son, assumed the human nature into union with himself: or, which is the same thing, the Son of God, being from eternity a divine person, the same self-existent, and independent God with the Father and Holy Ghost, did, in the fulness of time, actually assume the human nature, a true body and a reasonable soul, into union with his own divine person; without permitting it to exist one moment by itself. This assumption of our nature into his own divine person, was the peculiar act of the Son personally considered, Heb. ii. 14, 16. *Forasmuch as*

the children are partakers of flesh and blood, he also himself likewise took part of the same. — For verily he took not on him the nature of angels, but he took on him the seed of Abraham. And hereupon the union of the two natures, of God and man, is fixed in his glorious person, unalterably, for ever, Mat. i. 23. He who was conceived and born of a virgin, is *Immanuel, God with us* : — God made manifest in the flesh : which could be no other way, than by the union of the two natures in the same person : and yet this union is such an one, that each nature retains its own essential properties, without the least composition or confusion. The divine nature, in the person of the Son, is omniscient, omnipotent, omnipresent, and possessed of all divine perfections ; and continues to be so unchangeably for ever. The human nature, in the same person, was born, yielded obedience, died, and rose again, yet it is the same person that acts all these things : and therefore it follows, that whatever Christ did, or continues to do as Mediator, is to be considered as the act, or work, of the person of him who is God-man. Herein indeed it is, that the *Angel of the Lord did wonderfully*, even in assuming our nature to his own divine person. This is the foundation upon which the whole plan of our redemption is executed, and is the greatest wonder in heaven and earth, and the highest demonstration of infinite love ; that he, who humbles himself to behold things in heaven, should condescend not only to behold things in this lower world, but to be born in it ; and not only to be born, but to become a man of sorrows, and acquainted with grief ; to be despised and rejected of men ; yea, to become a curse, that he might redeem us from the curse of the law. May we not then join with the apostle in saying, *Without controversy great is the mystery of godliness* ? And that the Angel of the Lord did wonderfully in this matter, will further appear, if you consider, that the human nature, as it

stands in his glorious person, is the *channel* in which the *fulness of the Godhead* is conveyed and communicated unto us; *for in him dwelleth all the fulness of the Godhead bodily*; that out of his fulness, all we might receive *and grace for grace*.

4. The Angel of the Lord did wonderfully, in his *obedience* to the law, which was violate and broke by all his spiritual seed, in the first Adam, their head and representative in the covenant of works: according to the tenor of which covenant, all things in the law were to be obeyed, and that with the highest degree of perfection, and this perfect obedience to be continued unto the end. In this respect, the Angel of the Lord did wonderfully; for, having assumed a holy human nature into his divine person, as you were hearing, he, as second Adam, and representative of all his spiritual seed, did yield obedience to the law in all points, and that in the highest degree of perfection, to the very end of the race that was set before him; for, he *became obedient unto the death*; yea, he magnified the law, and *made it honourable* by his obedience; and thus he recovered a title to eternal life, upon the footing of perfect obedience, performed by himself as a public person, for all his spiritual seed, who had *sinned and come short of the glory of God*.

5. He did wonderfully in his *sacrifice*, for he offered HIMSELF, Tit. ii. 14. *He gave HIMSELF for us*. The whole human nature, soul and body, was the *sacrifice*; the altar that sanctified the offering, and bore it up under its sufferings, was his own divine nature, Heb. ix. 14. — *Through the eternal Spirit he offered himself, without spot, unto God*. This oblation, or offering, was the act of the whole person: as the divine nature bore up the human in its sufferings, and offered it, so this offering was the voluntary acting of all the faculties of his rational soul. O herein did the Angel of the Lord most wonderfully! Although the *matter of*

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the sacrifice was the human nature, yet the *Priest*, who offered it, was the person of him who is God-man; and this was that which gave dignity and efficacy to this wonderful oblation. He did so wonderfully, that he fully satisfied the highest demands of justice, Eph. v. 2. *He hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.*

6. He did wonderfully in the way and manner of his finishing the purchase of our redemption; for, he did it in the way of *bowing his head, and giving up the ghost*. And this he did most *cheerfully*: *The cup, says he, which my Father hath given me, shall I not drink it? I have a baptism to be baptized with, and how am I straitened till it be accomplished!*—He did it most *faithfully*; he left no part of the work undone; for, before he gave the finishing stroke in his death, it is said, that he knew *that all things were accomplished*, John xix. 28.—He did it most *submissively*, in obedience to the commandment which he received of his Father, John x. 18.; for he was *brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.*

7. The Angel of the Lord did wonderfully, in his making an *end of sin*, Dan. ix. 24. The human nature, as it stands in every individual of Adam's family, had sin charged upon it, and was defiled and deformed thereby; and the whole race would have gone on in sinning, and bearing implacable enmity against God for ever, as well as the angels, that fell, are now doing: but the Angel of the Lord hath done wonderfully, in putting an end to sinning, in the human nature, as assumed by himself to his own divine person; whereby he not only presented the human nature unto God without sin, holy, harmless, and undefiled, but therein likewise made atonement for our sins: and by virtue of this assumption of an holy human nature, and his atoning sacrifice therein, it is, that an infallible security is

given, that there shall be an eternal period put to sinning, in every one of his spiritual seed, so soon as they enter the threshold of glory at death; for then *the former things shall pass away*: he will then present all his members to himself, a glorious church, not having spot, or wrinkle, or any such thing; but perfectly holy and without blemish, Eph. v. 27.

8. He did wonderously, in the conquest he obtained over all our spiritual enemies. He took the field alone: he set his face like a flint, saying, *Who is mine adversary? Let him come near unto me.* And accordingly, as the day of vengeance was in his heart, so he trode all his adversaries in his anger, and trampled them in his fury; and, like briars and thorns, they were consumed before him. He foiled kings of great armies, and did it in a way that was never heard tell of before, even by his death, Col. ii. 15. *Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, i. e. in his cross; or, in himself, as in the margin.* He hath wrested the keys of hell and of death out of Satan's hand, and made a public shew of them in his own, as an evident token of his complete victory, saying, *I have the keys of hell and of death*, Rev. i. 18.

9. He did wonderously in his resurrection; for he rose again by his own power, Isa. ii. 19. *Destroy this temple, and in three days I will raise it up;* meaning, *the temple of his body*, ver. 21. which he himself would raise up within that time. Never any rose, or shall rise, by their own power, but himself; and his doing so, is adduced as an argument that he is truly and properly God, Rom. i. 4. *Declared to be the Son of God with power, — by the resurrection from the dead.* He did wonderously also in his resurrection, in as much as he rose discharged of all the debt of an elect world; for, *he was delivered for our offences, and was raised again for our justification*, Rom. iv. 25.

10. The Angel of the Lord did wonderfully in his *ascension*; for he ascended in the *flame of the altar*. This is the particular instance mentioned in the context, wherein the Angel did wonderfully, as appears by comparing the text, with the words immediately following: *The Angel did wonderfully; — For it came to pass, when the flame went up towards heaven from off the altar, that the Angel of the Lord ascended in the flame of the altar.* His ascending in the *flame* presupposed all the other wonderful acts which we have named in the preceeding heads; such as, his engagement from eternity, and his actual incarnation and satisfaction in the fulness of time: so that this deed of the Angel, in ascending in the *flame of the altar*, was designed to give a compendious view, suitable to that dispensation, of the whole work of redemption, which was in due time to be accomplished in and by the person of the Messiah. More particularly, as the *sacrifice* on the altar was typical of the *death* of Christ, so his *ascending in the flame of the altar*, typified the *merit and success* of his death. For the *flame* of the altar was designed to represent the *wrath* of God, which might justly have consumed all the children of men, as the burnt-offerings were upon the altar: but his ascending in the *flame* of the altar, plainly signified, that the *wrath* of God, which was to kindle upon him as the Surety, should be endured wholly by him; and, in consequence thereof, he should ascend as the *Fore-runner* for us within the vail, to carry in the merit and efficacy of his blood within the upper sanctuary, and thus to prepare a place for us.

To what has been said, I shall only add, very briefly, that as the Angel of the Lord hath done wonderfully in the *purchase*, so he doth wonderfully likewise in the APPLICATION of redemption, by his word and Spirit. He raises the dead into newness of life: he calls the things that are not, as tho'

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they were : he gives eye-sight to them that are born blind : he looses the bands of prisoners : pulls down the strong holds that are in the heart : brings these that are afar off near : he cancels the hand-writing that was against us, and contrary to us ; and makes these that have lien among the pots, to become beautiful by his *comeliness* put upon them. — He doth wonderfully in *maintaining* his own work of grace in the soul, in the midst of all the corruption that is there, till he *bring forth judgment into victory*. — He doth wonderfully in his *intercession* ; for it is his appearing, upon the merit of his sacrifice, in the presence of God for us, Heb. ix. 24. It is just his *will*, that he himself, and all blessing, be ours, John xvii. 24. *Father, I will, that they whom thou hast given me, be with me, where I am, that they may behold the glory which thou hast given me.* — The Angel of the Lord doth wonderfully in *gathering and preserving* a church to himself upon earth. He *gathers* his church by means contemptible in the eye of the world ; for, by the *foolishness of preaching* he *saves* them that believe. A word spoken with power, will make the stoutest heart to yield, when all the flatteries and threatnings of the world cannot accomplish such an end. As he *gathers*, so he *preserves* his church most wonderfully : for, though they are but a *little flock*, a *small remnant* ; yea, though they are, moreover, as the *lilly among the thorns*, and as *sheep in the midst of wolves*, yet he restrains and bridles the fury of the adversary, so as the gates of hell cannot prevail either by power or policy : for a seed has, and *shall do service to him*. *His name shall endure for ever.* — And, to add no more upon this head, he will do wonderfully when he comes at the last day, in the clouds of heaven, with power and great glory : for then he will raise the dead, sift them before his judgment-seat ; make an eternal separation betwixt the *sheep* and the *goats*, the *wheat* and the *tares* ; he will sentence the wick-

ed into everlasting fire ; and carry the whole innumerable company of the redeemed from among men with him into heaven, and present them unto his Father, saying, *Behold I, and the children whom thou hast given me.* And then he himself, who hath done so wonderously, will continue to be the object of their eternal praise and wonder, saying, *with a loud voice*, as it is, Rev. v. 12. *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*— I now proceed to the

III. Head in the method, which was to *speak of the privilege and duty of LOOKING ON, or BEHOLDING the Angel of the Lord doing wonderously.* Upon this point, I shall briefly enquire,

First, What is imported in the PRIVILEGE of looking on.

Secondly, What is the nature of this on-looking, as it is a DUTY.

First, What is imported in the PRIVILEGE of looking on.

1. It imports, that mankind sinners have a near concern in all that was done so wonderously by the Angel of the Lord ; all that he did and suffered, in the executing of all his mediatorial offices, as Prophet, Priest, and King, was for us. His very errand into the world, was *to seek and save that which was lost.* All the gifts he hath received, are for us ; for, he hath *received gifts for men.* All that ever he did so wonderously, as Mediator, he did it in a public character, as representing his spiritual seed among men : thus he assumed a holy human nature as the head, and therefore all the members are in a law-reckoning, born holy in him : he became obedient unto death, as their head ; and therefore all their debt is paid in him : he rose as their head, and therefore they are all discharged in him ; for he was raised again for our justification : he hath a

scended as their head, and therefore they are set down in heavenly places in him. Sirs, you have such a near concern in all that the Angel of the Lord hath done so wonderfully, that he directs his call unto you only, sinners of mankind, exclusive of the angels that fell, Prov. viii. 4. *Unto you, O men, I call; and my voice is unto the sons of men.*

2. Though you have such a near concern, as hath been just now said, yet your privilege of looking on and beholding the Angel of the Lord doing wonderfully, imports, that you are utterly *unable* and *incapable* to have any share in this great work yourselves, either in point of doing or suffering. You want the principle of perfect obedience, a soul perfectly holy; and, therefore, *who can bring a clean thing out of an unclean?* Since your nature is corrupted, your obedience cannot be perfect, either as to parts or degrees; and therefore, no obedience at all, in law-reckoning. And as for suffering for sin, it must either be infinite in value, or endless in duration: there can be no infinite worth in the sufferings of finite creatures; and if their sufferings are endless in duration, they must be miserable for ever. So that your being privileged to look on, and behold the Angel of the Lord doing wonderfully, says, that you can have no share in that great work yourselves; none of us can redeem our brother, or give unto God a ransom for him. Hence it follows,

3. That the privilege of looking on imports, that the whole work was *entered upon*, and *finished* by the Angel of the Lord himself. He is the only Doer, as you were hearing on the first head, and he hath completely finished what he undertook to do, as is clear by his own testimony, John xvii. 4. *I have glorified thee on earth; I have finished the work which thou gavest me to do.*

4. The privilege of looking on imports, that all that the Angel of the Lord undertook to do, and hath done so wonderfully, for the redemption of

marking sinners, is revealed and manifested to us in the word of the gospel. *Looking on* supposes an object present: what was in the text present unto the senses of Manoah and his wife, is to us more firmly and solidly present in the word of faith; for the word of prophecy, or the faithful word of a God that cannot lye, is more sure and steadfast than any sensible representation whatsoever, 2 Pet. i. 18, 19. *This voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed.*—So much for the privilege of looking on, I shall,

Secondly, Enquire what is the nature of this *on-looking*, as it is a DUTY. The nature of faith is frequently express'd in scripture under the notion of looking or beholding; Isaiah xlv. 22. *Look unto me, and be ye saved, all ye ends of the earth.* Ch. lxxv. 1.—*I said, BEHOLD me, BEHOLD me, unto a nation that was not called by my name.* Now, the metaphor of looking on, or beholding, is very fit to express the nature of faith, on a two-fold account; both because it includes a receiving of the object, and likewise a firm persuasion about it.

1. *Looking on* necessarily includes a RECEIVING of the object. The eye of the body does nothing else with respect unto the objects that are presented unto it, but receive them; and therefore looking on is very fit to express the nature of faith, which is a receiving of what is presented, or brought near in the word of promise, John i. 12. *As many as RECEIVED him, to them gave he power, or privilege, to become the sons of God.* The receiving nature of faith, plainly says, that we have nothing of our own; and, at the same time, that the whole unsearchable riches of Christ are brought to our hand; and therefore as faith receives all, it cannot but ascribe all the glory to the giver, and the freedom of his grace; Rom. iv. 16. *It is of faith, that it might be of grace.*

2. *Looking on* includes in it a firm PERSUASION about the object we behold. When we are looking upon a person doing or suffering, we are firmly persuaded of what we see; so looking on, or beholding the Angel of the Lord doing wonderously (as all that he hath done concerns us, and is revealed unto us) must include a firm persuasion corresponding to that revelation. Now, what is here presented unto the eye of faith, in the word, is, that the *Angel of the Lord hath done all that you were hearing above*, and infinitely more than can be told; and that he hath done all these things *for you*; and therefore himself, his righteousness, and salvation is *yours*, in the grant and offer thereof; and consequently looking on, or believing, in this case, must be a persuasion that *it is so*, upon the ground of God's faithfulness and veracity, speaking in his own word: the ground of the persuasion of faith being infinitely more firm and solid, than the ground of any persuasion we can have arising from our senses, because it is the infallible testimony of a God that cannot lye, whose word is as unchangeable as his being. Therefore, when it is revealed to us, that God so loved the world, as to give his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life; the language of faith, corresponding hereunto, must be, as in Acts xv. 11. *We believe, that through the grace of our Lord Jesus Christ, we shall be saved.* Hence it easily follows, that this persuasion of faith must take in the particular application, and use-making of its object, for all the intents and purposes for which he is exhibited unto us, for wisdom, righteousness, sanctification, and redemption.

IV. I proceed now to deduce some INFERENCES for the APPLICATION.

1. Hence see, what is become of the covenant of works, which was broken by the first Adam, and all

his posterity in him; it is fulfilled by the Angel of the Lord, the second Adam, in what he hath done so wonderfully; and the fulfilment thereof by him, both as to the precept and penalty, was the very condition of the covenant of grace, that was made with him as the head of his spiritual seed. No work, nor deed of ours, no not faith itself, can be the intitling condition of the covenant of grace. Our right and title to eternal life, can be founded on nothing else, but Christ's fulfilling all righteousness for us; for he was *made sin for us, who knew no sin, that we might be made the righteousness of God in him.*

2. Is the Angel of the Lord the only Doer in the great work of our redemption? then hence see, that all you, who are convinced of your utter inability to do for yourselves, have the best ground to lippen to him for relief, out of the several straits and difficulties, wherewith you may, at present, be distressed. Why, the Angel of the Lord did wonderfully in the purchase of your redemption, and he continues to do so likewise in the application thereof. Whatever then be your present exercise or trial, rely upon him as the only doer for you, and you shall have an out-gate.—Are you oppressed with a body of sin and death, and with such a sense of heart-wandering, hardness, and deadness, that you know not what to do, and are afraid to venture unto the Lord's table in such a dismal case? Well, depend upon the Angel of the Lord, as the only Doer for you, upon the ground of his own word, wherein he hath said, *Sin shall not have dominion over you.* He hath made an end of sin, that sin might be finished in you at last. Look to him for quickening and reviving, because he hath said, *I am come that you might have life, and have it more abundantly.* Look to him for heart-melting, and heart-loathing on the account of your sins, upon the ground of that word, *Ezek. xxxvi. 31. Then shall ye remember your own*

evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities, and for your abominations.

Again, are you convinced of the necessity of faith, without which you cannot look on and behold the Angel doing wonderously? and are you complaining of your blindness, and acknowledging your utter impotency to open your own eyes? Well, here is the only doer for you, who hath it in his commission to open the eyes of the blind. Trust to him, as the author and finisher of faith, upon the ground of this word, Zech. xii. 10. *They shall look unto me, whom they have pierced.*

Further, is fellowship and communion with him, in his own ordinances, the one thing you desire and seek after, on this great day of the feast? and yet, in the mean time, are ye complaining, as it is, Job xxiii, 8, 9. *I go forward, but he is not there; and backward, but I cannot perceive him: on the left-hand, where he doth work, but I cannot behold him: he hideth himself on the right-hand that I cannot see him?* Well, in this case, the onely Doer for you is giving you this kindly challenge, which you have, Isa. xl. 27, 28. *Why sayest thou, O Jacob, and speakest thou, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of all the ends of the earth, fainteth not, neither is weary? Therefore, O trust that he will come according to his promise, Ex. 20. 24. In all places, where I record my name, I will come unto you, and I will bless you.—For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I have hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer, Isa. liv. 7, 8.*

Are you complaining of woful backslidings and decays, and afraid to come to the Lord's table lest

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he have no pleasure in you on these accounts? Well, there is ground of hope in that word, Jer. iii. 22. *I will heal your backslidings.*—*Thou hast played the harlot with many lovers, yet return again unto me, saith the Lord.*

Upon the whole: since the Angel of the Lord does all, put all your work in his hand; your hearing, your praying, your praising, your communicating, and the whole of your warfare, put all in his hand, that he may do it for you; for, it is God which worketh in you, both to will and to do of his good pleasure. He is here present this day, demanding employment from every one of you, to do all for you, and that freely, without money and without price: saying, as it is, Luke xviii. 41. *What wilt thou that I shall do unto thee?* Therefore come to him with all your sins, that they may be pardoned, because he hath paid the ransom: with all your wants, that they may be supplied, because it hath pleased the Father that in him should all fulness dwell: with all your petitions, that they may be answered, because he hath said, John xiv. 14. *Whatsoever you ask in my name, I will do it.* Come to him with all your doubts, that they may be solved, because he hath the tongue of the learned, and can speak a word in season to the weary. Come to him for all that you need; for, the Father hath loved the Son, and hath given all things into his hand: and he is ascended far above all heavens, that he might fill all things.

Some NOTES of what was delivered on the same TEXT, June 30th, 1745. being the Sabbath immediately after the Sacrament.

AFTER opening the doctrine, in the method proposed last Lord's day, time did now allow to do any more than make *two inferences*. I shall now essay to deduce a few more, for the further improvement of this subject.

3. Hence see the ground of a sinner's justification before God: surely it is not *by works of righteousness which we have done*, for all our righteousnesses are as filthy rags, but upon what the Angel hath done so wonderfully, both in respect of his perfect obedience to the law, and also in respect of his enduring the wrath due to our sin. This his meritorious doing and dying, or his perfect and satisfactory obedience unto death, being imputed to us, is the *sole ground* of our justification before God. It is not any grace wrought in us, nor any thing done by us, nor not the act of believing itself, or any act of obedience whatsoever, that is imputed to us for righteousness; it is only what the Angel of the Lord did so wonderfully, in doing and dying in our room, that is imputed to us for the whole of our righteousness in the sight of God; *Being justified freely by his grace, through the redemption that is in Jesus Christ*, Rom. iii. 24. We are all by nature in a state of guilt and condemnation; but, in the day of power, being united to him, who hath done wonderfully, his whole righteousness becomes ours for our justification before God; his suffering being the ground of our pardon, and his obedience the ground of our being accepted as righteous in his sight. O be persuaded to submit unto this righteousness, which is

wrought out by the Angel of the Lord, in the holy human nature which he assumed to his own divine person! This is the only righteousness that hath worth in it to counterbalance all accusations from law or justice. It is the only righteousness that hath been infinitely *pleasing and acceptable* to God; for *the Lord is well-pleased for his righteousness sake*, Isa. xlii. 21. The only righteousness that is *everlasting*, being a robe that will never wax old, and never wear out, through eternity: and it is the only righteousness in which we may enter the lists with *death*, and stand in the presence of God accepted for ever; for we are *accepted in the beloved*, Eph. i. 6.

4. Hence see the reason why believers are not under the law *as a covenant*, to be either justified or condemned thereby: the reason is, the Angel of the Lord hath done wonderously, in magnifying the law in their room. Hence it is said of believers, Rom. vi. 14. that they *are not under the law*. They are not under the *precept* of the law as a covenant, requiring perfect obedience as a condition of life; because, in this respect, Christ, as a new-covenant head, hath given obedience thereunto in their stead; and thereby fulfilled the condition they were bound to in the first Adam, Rom. v. 19. *As by one man's disobedience, many were made sinners; so by the obedience of one, many shall be made righteous*. They are not under the *threatening* of the law as a covenant, binding over to death on account of transgression; because Christ, as their head, hath paid the whole penalty; for, he hath *redeemed us from the curse of the law, being made a curse for us*: and therefore there can be no condemnation to them that are in *Christ Jesus*. So that the believer is *dead to the law*, in respect of justification, that he might *live unto God*, in respect of sanctification. Here is good news, the law is fulfilled by Christ as a *covenant*, that it might be put into our hands as a *rule of duty*: and

whatever is required of us by the law in point of *du-ty*, there is strength and furniture secured in the promise for the *performance* thereof, Ezek. xxxvi. 27. *I will cause you to walk in my statutes, and ye shall keep my judgments, and do them.* You are not now required to DO in order to LIVE, which was the *tenor* of the first covenant; but LIFE is promised, as the principle and foundation of all acceptable DOING, Isa. xxxviii. 19. *The LIVING, the LIV-ING, he shall praise thee.*

5. Hence see the *necessity* of the *satisfaction* of Christ, to answer all demands of law and justice. Since the Angel of the Lord hath done so wonderfully, there behoved to be a *necessity* for his so doing. There was indeed no necessity lying upon God, to save fallen men, more than the fallen angels: but since, out of his own free love and good pleasure, he purposed the salvation of an innumerable company of mankind lost, it was necessary that this should be done, in a consistency with the honour of all his attributes and perfections, because his own glory is his highest end in all that he doth. In order therefore that mercy might have an honourable egress among sinners of mankind, it was necessary, that, since the threatening of the law was founded in the very nature of God, his truth and veracity therein should be preserved; that his unspotted holiness should be vindicated; and that his impartial justice should be satisfied in its highest demands. All this is obvious, if you consider, that these perfections are essential to the nature of God, and therefore their honour and glory cannot be dispensed with; for God cannot deny himself. Now, this being the case, the Angel of the Lord, according to his undertaking and engagement from eternity, hath done wonderfully, in making *mercy and truth* to meet together, *righteousness and peace* to kiss each other, in himself, as God-man, fulfilling all righteousness in our room, to the eternal glory

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of all the perfections of God, which would, otherwise, have stood as so many insuperable mountains in the way of the sinner's salvation. Accordingly, you find that this necessity of a satisfaction, in order to the venting of mercy in a consistency with the honour of justice, is what our Lord himself asserts, Luke xxiv. 26. *Ought not Christ to have suffered these things, and to enter into his glory?*

6. Hence see, that there is no *natural* or necessary connexion between our best moral doings, and the favour of God: this would be a disparagement to what the Angel hath done so wonderfully. He is the only Doer in the great work of our salvation: the connexion is stated betwixt *his doing* in our room, and *obtaining* eternal redemption for us. The promise of life is made unto the perfect obedience of the Surety; and whenever this obedience is imputed to us, our title to eternal life is thereby secured; for *the gift of God is eternal life, through Jesus Christ our Lord*, Rom. vi. 23.

7. Hence see, that there is no *access* for a sinner into the presence of God, but through a Mediator. Had not the Angel done wonderfully, in opening a *new and living way* into the presence of God for us, by his obedience unto death, the justice and holiness of God, like the *cherubims with a flaming sword*, would otherwise have made the way to pardon and life inaccessible. There is not the least encouragement for a guilty sinner to come into the presence of an *absolute God*, Isa. xxxiii. 14. *The sinners in Zion are afraid: fearfulness hath surprized the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* And therefore to represent the object of worship, merely as a *Creator and Preserver*, without any relation to Christ, cannot but have a tendency to worm out the exercise of prayer, and to be an effectual bar in the way of all trust and confidence in God, which is grounded wholly on the

revelation of his grace and good-will through Christ, as the only way of access unto him, John xiv. 6. *Jesus saith,—I am the way, and the truth, and the life; no man cometh unto the Father but by me.* So that it is the revelation of redemption through the blood of Christ, even the forgiveness of sins according to the riches of God's grace, that is the strongest motive and encouragement for a guilty sinner to come into the presence of an offended God, Psal. cxxx. 4. *There is forgiveness with thee, that thou mayst be feared.*

8. Hence see, that none of mankind were capable to reason out to themselves the knowledge of the way of salvation, which is necessary to their eternal happiness. If this could be done, there had been no occasion for a revelation of what the Angel of the Lord did so wonderfully. For the peculiar doctrines of Christianity, such as, that *God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up unto glory*; or, that the Son of God should be incarnate, make satisfaction for sin, and be exhibited unto a lost world for salvation, are truths, of such a transcendent nature, that the mind of man could never have had the remotest conception of them, if they had not been revealed: and now that they are brought to light by the gospel, there can be no salvation without the knowledge of them; for *there is no other name under heaven, given among men, whereby we must be saved, but that of Jesus: nor is there another way of putting away sin, but by the sacrifice of himself*; Heb. ix. 26. Hence it follows, that the doctrine of the salvation of Heathens, while destitute of divine revelation, must be the very foundation of DEISM; for it amounts to nothing less than this, that mankind may be saved by the *light of nature*, without any supernatural revelation; quite contrary to scripture, which asserts, in plainest terms, that *where there*

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is no vision the people perish, Prov. xxix. 18.; and contrary to the doctrine of our *Confession*, which affirms, that “although the light of nature, and
“the works of creation and providence, do so far
“manifest the goodness, wisdom, and power of
“God, as to leave men inexcusable; yet they are
“not sufficient to give that knowledge of God, and
“of his will, which is necessary unto salvation.” And the scriptures adduced to prove this, are, 1 Cor. i. 21. “For after that, in the wisdom of God, the
“world by wisdom knew not God, it pleased God,
“by the foolishness of preaching, to save them
“that believe. 1 Cor. ii. 13. Which things also
“we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.
“Ver. 14. But the natural man receiveth not the
“things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

9. Hence see the *nature of faith*: it is a firm *persuasion*, founded upon a *divine testimony*, that the Angel of the Lord hath *done all* in the great work of redemption; that he hath *finished the work* which his Father gave him to do; and that he is *of God made unto us wisdom, righteousness, sanctification, and redemption*; and therefore that it must be a receiving, and resting upon him alone for salvation, as he is thus offered unto us in the gospel.

10. Hence see the *true spring of gospel holiness*: it flows from a looking on, and beholding the Angel of the Lord doing wonderously. Faith’s discovery of him, as doing and suffering all, cannot but beget in us self-loathing and abhorrence on account of sin as laid on him, Zech. xii. 10. *They shall look upon him whom they have pierced, and they shall mourn for him*: and likewise a desire of conformity to the law, as a *rule*, because he hath fulfilled it as a *covenant*; for *we all, with open face, beholding as*

in a glass the glory of the Lord, are changed into the same image. Thus it is by faith our hearts are purified, Acts xv. 9; and this is so necessary, that *without holiness no man shall see the Lord*, Heb. xii. 14.

Inference 11. Is Christ the wonderful and only Doer in the great work of redemption? and is it the *privilege and duty* of mankind sinners to *look on*? then this doctrine may afford matter for several *questions*, which may be proposed by way of TRIAL, whereby we may form some judgment of our spiritual state and condition; and it is as necessary to enquire into the circumstances of our souls, after, as before a communion.

(1.) Are you convinced that you have *violated* the law of God in the first Adam, and that you have justly incurred the wrath of God, which is denounced upon the breach of the first covenant? Do you believe, that you were represented in Adam, when God made the covenant with him; and in consequence of this federal representation, that his first sin is justly imputed unto you for your condemnation, and therefore that you not only want original righteousness, but that your natures are wholly corrupted? Without some uptaking of this deplorable state wherein you are by nature, it is impossible you can see the least need of the Angel's doing wonderfully, in condescending to be the head of the new covenant, to fulfil the condition thereof in point of doing and suffering, that this his perfect righteousness might be imputed to you for your justification and title to eternal life. No sooner are you made to see the wonders of redeeming love, in the substitution of Christ in your room, as the head of the new creation, then presently you are convinced of your miserable condition, in standing related to the first Adam; and that God is righteous in imputing Adam's first sin unto you; and that he would also be righteous, though the threatening of the law were put in execution against you, saying, as it is, Dan. ix. 7.

O Lord, righteousness belongeth unto thee, unto us confusion of faces.

(2.) Have you got a *discovery* of the nature of Sin, what it really is? If you are looking on, and beholding the Angel doing wonderously, you have certainly got some discovery of the evil nature, or malignity of sin; *For you know that he was manifested to take away our sins, 1 John iii. 5. And ver. 8. — For this purpose the Son of God was manifested, that he might destroy the works of the devil.* Therefore, if you are looking upon the Angel doing wonderously, you see that sin is that abominable thing which God hates, because it is the very opposite of his holy nature, and a transgression of his holy law. You see that it is so exceeding sinful, that the whole flood of infinite wrath must be poured in upon the Son of God, as bearing it for us, before a free pardon and indemnity can be issued forth, in a consistency with the honour of justice; *for the Lord God merciful and gracious, in forgiving iniquity, transgression and sin, will do it in such a way, as by no means to clear the guilty, without a full satisfaction to offended justice, Exod. xxxiv. 6, 7.* Again, in looking upon the Angel of the Lord doing wonderously in being a propitiation for sin, you have got a discovery of the evil of it, as it is a *practical blaspheming* of all the divine attributes and excellencies; that it is a calling in question the truth and veracity of God, who *cannot lye*; an undervaluing his manifold wisdom; a slighting of his unspeakable goodness and infinite love; a contempt of his impartial justice; and a despising of his just authority, and almighty power. You have seen that sin is *wholly evil*; that there is not the least good in it; and therefore that any outward trouble ought to be the object of our choice, rather than the least sin.

(3.) Have you been brought to see your own *vileness* and *deformity* by reason of sin? If you are looking on the Angel doing wonderously in taking

away your sins, this will be the effect of it, that you will loath and abhor yourselves in dust and ashes on account thereof, Job xlii. 5, 6. *Now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes.* Have you seen yourselves to be wholly an unclean thing? that from the head to the foot, there is no soundness in you; that there is nothing but darkness in your understanding, enmity and rebellion in your wills, disorder and carnality in your affections? And did you ever know what it is to get a discovery of this your vileness and deformity, not only in the glass of the law, but in the glass of the glory of Christ, manifesting himself to you in the word of the gospel?

(4.) Are you looking upon the Angel of the Lord doing wonderously? then you are *persuaded*, that you can do nothing for your own recovery out of that deplorable state wherein you are plunged by your sin and apostacy from God; that you cannot answer the least demand of the law with respect to that obedience which it requires; and though you could, yet that you cannot make atonement for what is past, nor give unto God a sufficient ransom. In looking on the Angel of the Lord *travelling in the greatness of his strength, mighty to save*, you see your own utter weakness and inability to attempt any reparation to God's law which you have violated, or to stand before his offended justice; and therefore will be well-pleased, that the Lord hath laid your help upon one that is mighty, that his hand hath been on the man of his right-hand, whom he hath made strong for himself.

(5.) What is your *exercise* about the legal bias of your hearts? If you are looking upon the Angel of the Lord doing wonderously, then this legal bias will be matter of your deepest concern. You that are believers cannot but be sensible of a strong inclination in your treacherous and legal hearts, to rest upon your duties, your graces, your frames, or attain-

ments, as some ground of your acceptance before God; but it will be matter of mourning unto you, that you should seek to rob him of any part of the whole glory; or that any thing in you should claim the least share of it: and therefore the language of your souls will be, *Not unto us, not unto us, but unto thy name give glory.*—*Let him that builds the temple of the Lord bear all the glory.*

(6.) What estimate do you put upon your own doings? If you are looking upon the Angel doing wonderfully, you will think nothing of all that ever you did, or can do; though you have perhaps got some enlargement, at a time, in praying, praising, hearing, or communicating; yet you have sometimes found it to be as the *morning cloud*, and the *early dew*, which soon goeth away: you have found such a deal of unbelief, formality, and hypocrisy cleaving to your best duties, that you have been made to conclude, you have nothing of your own whereof you can boast; that you have no good but what you have received; and therefore that, at best, you are but *unprofitable servants*.

(7.) What discoveries have been made to you by your looking upon the Angel doing wonderfully? Have you seen the infinite moral distance betwixt God and you removed by his assuming your nature, and thereby a communication established betwixt heaven and earth, in that *new and living way*, which he hath consecrated for us, through the *vail of his flesh*? Have you seen your own sin and guilt in his meritorious oblation, that the just suffered for the unjust? Have you seen an *everlasting righteousness* wrought out for you, in his obedience unto death? Have you got a view of the full and complete discharge of all your sins, in his resurrection from the dead? Have you got a faith's sight of a place prepared for you by his ascension, since he hath said, *I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and*

receive you to myself, that where I am, there ye may be also? If you are looking upon the Angel doing wonderously, you are discerning a matchless glory in his person; an unfathomable breadth, length, and depth in his love, and an infinite worth in all that he hath done, as Immanuel, God with us.

(8.) What is the *principle* and *end* of all that you do? If you are looking upon the Angel doing wonderously, the principle of all your actions will be faith in him, and love to him. You will have faith in him, depending on his strength for assistance, and on his righteousness for acceptance in all that you do: and you will have love to him, which will make his service sweet and pleasant unto you, 1 John v. 3. *This is the love of God, that we keep his commandments, and his commandments are not grievous.* His glory will be the great end you have in view: you will be ready to say, Let him increase, though I should decrease: Let him have in all things the pre-eminence: Let him be honoured, though I should be never so much debased and despised. In a word, you will study to perform every duty, because he is thereby glorified; and to hate every sin, because he is thereby dishonoured.

(9.) How are you exercised when any thing *interveens* betwixt you and the Angel that has done wonderously? Surely, if you are looking on, he will be so amiable and lovely in your eyes, that every thing that keeps him out of your sight will be most troublesome unto you: though you are sensible of being easily diverted to other objects, yet the desire of your souls will be, that you may be in case to say, with the psalmist, *My heart is fixed, O God, my heart is fixed; I will sing and give praise.* And you will long for the time, when the day will break, and the shadows flee away.

Infer. 12. Hath Christ, the Angel of the covenant, done wonderously? and is it your privilege to look on? then let us all be EXHORTED to turn aside, and see this great sight. As Moses said concerning

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the *Bush burning*, and not consumed, *Exod. iii. 3.* So let every one of us say, *I will now turn aside, and see this great sight, namely, the ANGEL DOING WONDEROUSLY.* This is the greatest sight ever the world saw; or heard tell of; the wonder of angels and men; the wonder of time and eternity, that the eternal God, in our nature, should *ascend* in the flame of the sacrifice of HIMSELF; or, that his death, in our room, should lay the foundation of his glorious and triumphant ascension as the head of the whole mystical body. Well then, what is here said of Manoah and his wife, that they really did, we exhort you to do, and that is to *look on* in a way of believing.

And to encourage you to fall in with the exhortation, the God and Father of our Lord Jesus Christ calls you to look upon his only begotten Son, as the Angel that hath done wonderfully in your behalf, *Isa. xlii. 1.* Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.

Christ invites you to look on himself, in a way of believing, as the onely Doer in the great work of your redemption, *Isa. lxxv. 1.* I said, Behold me, behold me, to a nation that was not called by my name.

He is lifted up on the pole of the everlasting gospel, for this very end, that you may look on him as the performer of all things for you: for, as *Moses lifted up the serpent in the wilderness*, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life, *John iii. 14, 15.* Although your right of access to salvation be founded allenarly in the free gift and grant thereof unto you in the word, yet your being actually interested therein, and possessed thereof, must be in a way of looking on, or believing; Look unto me, and be ye saved, all the ends of the earth, *Isa. xlv. 22.*

Consider the present necessity of looking on, or believing. It is now, in a present life, or before death, that Christ is to be believed on, or never; For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are hastening.—Be-

hold, now is the accepted time; behold, now is the day of salvation. At death, the state is fixed irreversibly; and none knows how soon God may send that inexorable messenger, to sit them before his awful tribunal; therefore, to-day if you will hear his voice, harden not your hearts. The call to believe, or look on, is to a present duty: there is the utmost danger in delaying a matter of such importance, whereupon the happiness of your souls depends through eternity. O therefore, incline your ear; hear, and your soul shall live.

Christ, the Angel that did wonderfully, is brought near to you in the word: you are welcome to look on, and appropriate all that you see to yourselves; For the promise is unto you, and to your children; and to all that are afar off, even as many as the Lord our God shall call. It is unto you, as you are sinners, that the word of this salvation is sent: and this is the command of God, that you believe on the name of his Son Jesus Christ. And remember, that there is no escaping, if you neglect so great salvation.

Consider how earnest and importunate Christ is with you, that you look on him, in a way of believing, to the saving of your souls. He sends forth his ambassadors to beseech you, in his stead, that you be reconciled to God. He complains of your aversion to him, John v. 30. *Ye will not come unto me, that ye might have life.* And he laments your refusal, Luke xix. 42. *If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes.*

Lastly, Consider, that others have looked on, and have found the benefit thereof to their comfortable experience, Psal. xxxiv. 5. *They looked to him and were lightened, and their faces were not ashamed.* And as we exhort you to the present exercise of looking on, or believing, so likewise to the constant and habitual exercise thereof for the future, during your abode in the house of your pilgrimage. Study to live by faith of the Son of God; for it is promised, the just SHALL live by faith. This is one

36 CHRIST the sole and wonderful DOER.

of the good and perfect gifts, which are from above, and came down from the Father of lights, with whom is no variableness, neither shadow of turning. Faith is one of these gifts which are conferred without repentance: for he who is the author, being also the finisher of faith, there can be no cause for his withdrawing of it, which would not as well have hindered him from bestowing it at first; nor can there happen any after-unworthiness in those whom he hath once privileged with this grace, which he did not foresee, when he first wrought it in their souls.

In order to your living by faith on the Son of God, consider, that all the offices he executes, as Mediator, are purely relative, bearing a relation to us: he had never been clothed with any of them, had it not been on our account. The offices of Christ are not like the attributes of God: the attributes of God are absolutely essential to the divine nature: God would have been infinite, eternal, unchangeable, etc. altho' no creature had ever existed; but Christ could not have been Prophet, Priest, and King, if there had not been sinners of mankind, with relation to whom these offices were to be executed; so that they all bear a relation to us, in the miserable circumstances wherein sin hath plunged us: and if you get a well-grounded persuasion, that Christ your passover is sacrificed for you as a Priest, it will be the more easy to believe, that he will enlighten you as a Prophet, and sanctify you as a King.

To conclude, we would exhort you to evidence, that it is your habitual exercise to be looking on the Angel doing wonderously, by your looking down with contempt on time-things, when laid in the balance with those that are eternal; by being diligent in the practice of commanded duty; by aspiring after nearer conformity to God in holiness; and longing for the full enjoyment of him in heaven: and thus you will imitate the practice of Manoah and his wife, of whom it is said in our text, that when the Angel did wonderously, Manoah and his wife looked on.

F I N I S.

T H E

DOORS of the H E A R T

Summoned to open to the

K I N G of G L O R Y.

A N

ACTION-SERMON,

P R E A C H E D

Immediately before dispensing the SACRAMENT of the LORD'S SUPPER, in the *Associate Congregation* of GLASGOW, August 31st, 1755.

By J A M E S F I S H E R,

Minister of the Gospel there.

ENTERED IN STATIONERS-HALL.

G L A S G O W:

Printed for, and Sold by JAMES OLIPHANT; and by the Booksellers in Town and Country.

M D C C L V.

OF THE HISTORY OF THE

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UNITED STATES OF AMERICA

IN THE

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The DOORS of the HEART summoned to open to the KING of GLORY.

PSALM XXIV. 7.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in.

IT is evident, from the title, that David was the penman of the Spirit of God in this Psalm: and it is generally thought, that it was composed upon the occasion of his bringing up the ark of God, from the house of Obed-edom, unto the tabernacle which he had pitched for it in mount Zion, 2 Sam. vi. 17.; which, by the prophet Nathan, he understood would be the place where Solomon's temple should afterwards be built. Therefore, not doubting but that this glorious work would be finished in due time, and that the ark of God would be brought to its place therein, he, before-hand, poetically addresses the gates and doors of the temple, and gives them a solemn charge to give patent access to this glorious symbol of the divine presence, and eminent type of Christ, the Saviour and surety of lost sinners of mankind. *Lift up your heads, O ye gates*, etc. In these words you may notice,

1. *The object addressed*; it is literally the gates and doors of the temple, which David, by faith, and the spirit of prophecy, beheld as already built; but typically and spiritually it is the gates and doors of the heart, the temple typifying not only the human nature of Christ, but likewise his church; hence the members of the church visible are called *the temple of God*, 1 Cor. iii. 16. *Know ye not that ye are the temple of God?* And the doors of this temple are fitly

4 *The Doors of the HEART summoned*

called *everlasting*; because the soul of man, being of an immortal nature, the faculties thereof, which are its doors, cannot but be everlasting.

2. You have the *address* itself, or the *solemn charge* he gives to these gates and doors, and that is, *to be lifted up*; *Lift up your heads, O ye gates*: let your tops, or lintels, be raised up on high, that the entrance may be the more spacious and magnificent: or, perhaps, the lifting up of the heads or tops of the gates, may be spoke in allusion to the iron-grates that are hung over the entry of fortified places, and let down for debarring all access; and so may denote the strong bars wherewith the heart of man is naturally fortified against Christ, and the way of salvation through him: let all these be knocked off and give way. And whereas the summons is doubled, *Lift up your heads, O ye gates*; and *be ye lifted up, ye everlasting doors*; it signifies, both the importance of the duty, and the peremptoriness of the charge. So that the amount of the solemn call seems to be this; Let the doors of every sinner's heart, to whom these presents shall come, be wide opened by believing; and every bar and obstacle be thereby presently made to give place, that so there may be a patent entrance for all the good that is wrapt up in the promise.

3. You have the *ground and reason* of this repeated charge, or the *motive* inforcing such a solemn call; it is the promise, that *the King of glory shall come in*. This King of glory is no other than Christ, who is called the *Lord of glory*, 1 Cor. ii. 8.; where it is said, that if *the princes of this world* had known him, *they would not have crucified the Lord of glory*.

Upon the words thus opened, I observe the following doctrine, namely,

Doct. *That as there is a solemn charge given to sinners of mankind, in the dispensation of the gospel, to open or lift up the doors of their hearts to Christ, the King of glory, in a way of believing; so it is secured, by promise, that he shall come in.*

The METHOD I propose to follow, through divine assistance, shall be,

- I. To speak of the *solemn charge* here given to sinners of mankind, to lift up, or open, the everlasting doors of their hearts.
- II. Of the *King of glory*, in whose favours access to the heart is demanded.
- III. Of the *promise* of his in-coming to the hearts of sinners. And,
- IV. To apply the subject.

I. I return to the *first* of these, namely, to speak of the SOLEMN CHARGE here given unto sinners of mankind, to lift up, or open, the everlasting doors of their hearts. Upon this head I shall essay,

First, To shew, that the heart of man is, by nature, strongly fortified against Christ's entry into it.

Secondly, Inquire what are these doors of the heart, which are summoned to open unto him.

Thirdly, What is meant by the *lifting up*, or opening of these doors; and how they open.

First, We are to shew, that the heart of man is, by nature, strongly FORTIFIED against Christ's entry into it. This is implied in the solemn charge here given, *Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors*: which plainly says, that they are naturally shut, and strongly bolted, against the entry of the Son of God into them. I shall name a few of these bolts, or bars, wherewith the heart is naturally fortified against Christ.

1. There is the bar of ignorance; for, till the light of the knowledge of the glory of God, in the face of Jesus, shine into our hearts, they will remain shut upon him; it being the entrance only of his word that giveth light. But so soon as he is taken up in the light of his own word, presently the heart will open unto him, in a way of believing, Psalm ix. 10. *They that know thy name will put their trust in thee.*

6 The Doors of the HEART summoned

2. The heart of the sinner is fortified against Christ by *unbelief*; which is a rejecting the record and testimony of God concerning his eternal Son, a treading him under foot, and reckoning the blood of the covenant, wherewith he was sanctified, an unholy thing. Therefore, since there is salvation in no other, nor any other name under heaven, given among men, whereby we must be saved, it is impossible he can have any entrance, till we account it a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom each of us have reason to reckon ourselves the chief.

3. *Legality* is another strong bar upon the heart; for, while we go about to establish our own righteousness, we will never submit ourselves unto the righteousness of God; while we remain wedded to the law, as a covenant, we will never consent to be married to another, even to him who is raised again from the dead.

4. The heart of the sinner is naturally bolted against Christ with *self-sufficiency*; saying, with Laodicea, *I am rich, and increased with goods, and have need of nothing*. And, indeed, while this is the case, we will never go a-begging at Wisdom's door, or open to him whom the Father hath loved, and given all things into his hand, that out of his fulness we might receive, and grace for grace.

5. *Spiritual lethargy, or security*, is another bar upon the heart; for, while the sinner is fast asleep, under all the alarms of word and providence, he cannot arise and open to Christ: neither will he be awakened, till the Spirit of God set home the law, in its spirituality and extent, upon the conscience; for, *by the law is the knowledge of sin*.

6. *Hopeless despair* shuts the heart effectually against Christ: for, when once a person apprehends, that his sins are so many, and so hainously aggravated, that there is no mercy or forgiveness for him, he is ready to give loose reins to corruption, and to say upon the matter, *there is no hope; I have*

loved strangers, and after them I will go. In which case, the longer the person lives, his heart will still be the more hardened, unless a day of power brings about a saving change.

7. *Presumptuous confidence* bolts the heart against Christ: for, while a person mistakes his convictions, the qualms of his conscience, or the transient motions that may be, at a time, upon his affections, for real grace, he will certainly take ease and shelter to himself under these lying refuges, till the hail sweep them away; and then he will see that a *deceived heart hath turned him aside*. Thus you see, that the heart of man is, by nature, strongly fortified against Christ's entry into it. I go on to

The *second* particular upon this general head, which was to enquire, *what are these doors which are summoned to open to Christ Jesus the Lord*. For understanding this, you would know, that there is here an allusion to the entry of great houses; as access to a great house is by outer and inner gates, so there are outer and inner doors of the heart, by which it is accessible. The *outer doors* of the heart, while the soul is united to the body, are the *ear* and the *eye*.

1. There is the outer door of the *bodily ear*; which is an organ framed for hearing the words of Christ, and the summons given, in his name, by his sent servants, to open the everlasting doors of the heart unto him, Isa. lv. 3. *Incline your EAR, come unto me; hear, and your souls shall live*. The ear is such an useful door to the heart, that faith is said to come by hearing, Rom. x. 17. *Faith cometh by HEARING, and hearing by the word of God*.

2. The other outer door of the heart, is the *eye* of the body; which is calculated for reading the scriptures, which testify so amply of Christ: hence are they pronounced blessed who *read* the word, so as to feed on it by faith, Rev. i. 3. *Blessed is he that READETH, and they that hear the words of this prophesy, and keep the sayings which are written*

8 *The Doors of the HEART summoned*

therein. So that the outer doors of the heart are the ear and the eye; the one is summoned to listen, and the other to read and search the record of God concerning Christ.

But then as the heart hath those outer doors, which we have mentioned, it has *inner* ones also, which are summoned to lift up, or open, to the Son of God. These inner doors are the *faculties* of the soul, which are principally *two*, the *understanding* and the *will*. When these are lifted up, all the other powers of the soul fly open at once.

1. There is the inner door of the *understanding*, which is the leading faculty of the soul. This is naturally such a dungeon of darkness, that it cannot receive the things of the Spirit of God, till the vail and covering that is upon it be rent by the power of efficacious grace; for, *the god of this world hath blinded the minds of them that believe not; lest the light of the glorious gospel of Christ, who is the image of God, should shine into them.* But so soon as the day-spring from on high visits the sinner, or the sun of righteousness arises upon him, then the shadows fly away, and an understanding is given to know him who is the true God and eternal life, 1 John v. 20.

2. There is the inner door of the *will*; which, ever since the fall, is bolted with opposition unto, and enmity against, the will of God; for, *the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be.* Hence we find God's main complaint against sinners lodged at the door of their will, Mat. xxiii. 37. *O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?* John v. 20. *Ye will not come unto me, that ye might have life.* Howbeit, in a day of divine power, this iron-gate is made to give way, Psalm cx. 3. *Thy people shall be willing in the day of thy power.* And thus, when these two inner doors of the heart, the *understanding* and the *will*, are opened and lifted up,

the one by *enlightening*, the other by *renewing* grace, all the other *powers* of the soul open of course. The *affections*, following the enlightened mind, and renewed will, centre on him who is *altogether lovely*. The *conscience* finds fault with, and challenges every thing that is offensive in his sight. And the *memory* loves to retain him, and his truths, as the subject matter of habitual meditation. Thus you see what are the doors of the heart which are summoned to open to Christ.

The *third* particular, on this head, was to enquire what is meant by the *lifting up*, or *opening* of these doors, and *how* they open. To the

1st, *What is meant by the LIFTING UP, or OPENING, these doors?* I answer, that the charge here given unto the gates to *lift up* their heads, and to the everlasting doors to *be lifted up*, is just the very same with the command to *believe*. It is a solemn charge laid upon sinners of mankind to believe on the Son of God, as the only way to the Father. As there can be no patent entry to an house but by open doors, so there can be no other way of giving reception to Christ but by believing on him: hence *receiving* and *believing* are all one in scripture, John 12. *As many as RECEIVED him, to them gave he power to become the sons of God, even to them that BELIEVE on his name.* Christ comes to every man and woman's door, only in the word of divine revelation; and consequently there can be no other way of receiving him, but by believing that word, as the record of God: for, as unbelief is a shutting him out of the heart, so faith is an opening thereof to take him in. And as nothing glorifies God so much as believing, therefore God claims it as his own peculiar work, John vi. 29. *This is the work of God, that ye believe on him whom he hath sent.* On the same account is faith called *precious*, 2 Pet. 1. because it unites with precious Christ, and ties the marriage-knot which shall never be loosed. So

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it is the peculiar excellency of the grace of faith, to open the doors of the heart to receive in Christ Jesus the Lord. But then,

2dly, *How do these doors open in believing?*

1. In believing, a beam of divine supernatural light, from the word, shines in upon the *understanding*, and thereby this *door* presently opens to take in the *knowledge* of Christ, and of God in him, and of the whole of divine revelation. For, it is when the *eyes* of the *understanding* are *enlightened*, that we *know* what is the *hope* of his calling, and what the *riches* of the *glory* of his inheritance in the *saints*, and what is the *exceeding greatness* of his power to us-ward who believe, Eph. i. 18, 19. This saving illumination of the mind is the first work in the new creation, even as the making of light was the first particular work in the old: hence the *new man* is said to be *renewed in knowledge*, after the *image* of him that created him, Col. iii. 10.

2. In believing, the Spirit having moulded the *will*, in conformity to the will of God, it hereby opens to give a cordial reception to Christ, as presented to the understanding in the light of the word. The same Spirit, who powerfully sways the understanding to *assent* to the record of God as *true*, as powerfully inclines the will, at the same time, to *embrace* it as *good*. The light of the gospel, discovering Christ in the glory of his person, offices, and mediation, is darted in upon the understanding; and the same light, is, by a secret working of the Spirit, reflected upon the will, whereby it is sweetly influenced to open to him as altogether lovely.

3. In believing, the *affections* get such a spiritual set, that they may be justly said to open to Christ, when they can terminate no where solidly and permanently but on himself, and God in him, as the object of our highest love, desire, and esteem; so as to be in case to say with the psalmist, *Whom have I in heaven but thee, and there is none upon earth*

that I desire besides thee. Or with the church, Isa. xxvi. 8. *The desire of our soul is to thy name, and to the remembrance of thee.* Sirs, if the door of your understanding hath been opened to know Christ, and the door of your will to embrace him, your affections cannot miss to be enamoured and captivated with him: for spiritual light in the understanding will be always accompanied with some spiritual warmth upon the affections, Luke xxiv. 32. *Did not our hearts burn within us, while he talked to us by the way, and opened to us the scriptures.*

4. In believing, the conscience being purged from dead works, by the blood of Christ, may be said to open to him, when it can have no quiet or peace, without some knowledge of a present-interest in his love, as it was with the Spouse; she was restless till he returned with the wonted evidences of his kindness, Song iii. at the beginning.

5. In believing, the memory being made a receptacle of gospel truth, 1 Cor. xv. 2. may be said to open to Christ, when it is ready, not only to take in, and lay up fresh store from the word, but likewise to bring forth and utter abundantly what it remembers of his great goodness, according to the promise, Psal. cxlv. 7. *They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.*—Thus you see what is meant by *lifting up* the doors of the heart, and how they open to Christ in believing. And so much for the first thing, namely, the solemn charge here given to open, or lift up, the everlasting doors of the heart. I now proceed to the

II. General head of the method, which was to speak of the KING of GLORY, in whose favour access to the heart is demanded. Upon this head, I shall,

First, Offer a few meditations concerning this glorious King.

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Secondly, Enquire why called the king of glory.

First, A few propositions concerning this glorious King.

1. Our Lord Jesus is the ALONE King and Head of his church, by his Father's ordination and appointment, from eternity. The supreme rule which he exerciseth over all the creatures as God, is *natural* and *essential* to him, as being one in essence with the Father and Holy Ghost; but the sovereign power and authority, which he exerciseth in and over his church as Mediator, is *given* unto him as a reward of his purchase, Matth. xxviii. 18. *All power is GIVEN unto me, says he, in heaven and in earth.* Hence are so many royal titles assigned unto him; such as, *Prince of peace, Captain of salvation, Lord of glory, and King of kings.*

2. The assumption of the human nature was necessary to the execution of his office as a King; for he could not have mounted the throne as a King, if he had not first offered up himself, in the human nature, as a Priest, Luke xxiv 26. *Ought not Christ to SUFFER these things, and to enter into his glory?* Hence called a Priest upon his throne, Zech. vi. 13.; intimating, that the cross was the way to the crown.

3. Although he exercised his kingly power, as Mediator, ever after the first promise, yet the solemnity of his instalment and investiture in the kingdom, was not till his ascension to the right-hand of the Majesty on high, whereby he was made both Lord and Christ; *for to this end he both died, and rose, and revived, that he might be lord both of the dead and living,* Rom. 14. 9.

4. His kingdom is quite of another nature, and altogether distinct, from the kingdoms of this world; for it is a spiritual kingdom, *My kingdom,* says he to Pilate, *is not of this world.* Every thing in his kingdom is spiritual and heavenly; the manner of

the administration thereof, is not by secular arms, and outward force, but by spiritual weapons only; *The weapons of our warfare are not carnal, but mighty through God.* His laws are spiritual, reaching the inward as well as the outward man. And the *blessings*, which he distributes, are chiefly of a spiritual nature; such as, the pardon of sin, fellowship and communion with God, grace here, and glory hereafter.

5. He is a King of most singular and unparalleled qualifications: for, (1.) He is a King of *unmeasurable wisdom and knowledge*, the treasures of both being hid in him, Col. ii. 3. (2.) He is a King of *irresistible power*; for, as all power is given unto him in heaven and in earth, so the armies of both are at his command. (3.) He is a King of *unspotted holiness*, being the holy One of Israel in the midst of us. (4.) He is a King of *unsearchable riches, and unbounded liberality*; for, as riches and honour are with him, so he invites every one, to whom he sends gospel-light, to come and share of his fullness, Isa. lv. 1. *Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye; buy and eat; yea, come, buy wine and milk without money, and without price.* (5.) He is a King of *untainted veracity*, for he is truth itself; and all the promises are in him, *yea, and Amen.* (6.) He is an *eternal and immortal King*. He was dead, indeed, but because by his death he finished the purchase of our salvation, therefore, *behold he is alive for evermore*, to see to the begun possession of it here, and the full fruition of it hereafter.

The *second branch*, of this general head, was to enquire, *why he is called the KING of GLORY?* The expression hath a peculiar singularity in it; for, though kings, in some sense, may be said to be *glorious*, yet no other, but Christ himself, was ever styled *the King of glory*. He is so called,

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1. Because there is in the human nature, now exalted, a *bright manifestation* of the glory of his divine person. The union between the two natures was the same, in a state of humiliation, that it is now in a state of exaltation; but the glory of the divine nature, which was veiled for a while, by the sinless infirmities, and voluntary abasement, to which he submitted before his resurrection, did appear again in all its former splendour, by the glorification of the human nature, in its ascension to the right-hand of the throne of God, which is the meaning of Christ's words to his Father, John xvii. 5. *Glorify thou me with thine own self, with the glory which I had with thee before the world was.*

2. He is called the King of glory, because the glory, in which he was installed at his ascension, is *unspeakably great*. For, as the human nature, in virtue of its union with the Son of God, was capable of being filled with the spirit above all measure; so, for the same reason, it is capable of a glory inconceivably great, as seems plainly to be imported in the expression, Phil. ii. 9. *God also hath highly exalted him*; the original word is, *super-exalted* him; that is, exalted him above all the conception of angels or men.

3. He is called the King of glory, because he is the *receptacle and store-house* of all glory; *For the Father loveth the Son, and hath given all things into his hand.* This will be acknowledged by all the inhabitants of the upper sanctuary for ever and ever, Rev. v. 12. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

4. He is called the King of glory, because he is the *dispenser* of all that glory which shall ever be let out among the saints through eternity; for, he received gifts, not for himself, but *for men*, that he might bestow them variously at his pleasure among sinners of mankind. Accordingly, as he will give

grace here, so he will give glory hereafter, that on him may hang all the glory of his Father's house, from the vessels of cups, even to all the vessels of flagons.

5. He is called the King of glory, because there is a *refulgency*, or *brightness* of glory, always shining out from him. As the sun in the firmament diffuses and spreads abroad its light freely, liberally, and continually; so there is a bountiful and perpetual emanation of glory from the *sun of righteousness*, and that both in this life, and in that which is to come. In this life, his glory shines *mediately*, thro' the glass of the word, 2 Cor. iii. 18. *We all, with open face, beholding, as in a glass, the glory of the Lord.* And in the life to come, his glory shines *immediately* on all the ransomed company, which is the very soul of their glory for ever: hence says he, John xvii. 22. *The glory which thou hast given me, I have given them, that they may be one, even as we are one.*

6. He is called the King of glory, because of the *badges* of glory and sovereignty that are ascribed unto him. He hath a *throne* of glory on which he sits, Matth. xxv. 31. *When the Son of man shall come, and all his holy angels with him, then shall he sit upon the THRONE of his glory.* He has a *sceptre* of glory which he sways, and this is no other than the glorious gospel, called the *rod of his strength*, Psalm cx. 2. He has a glorious *retinue*; for, *thousand thousands minister unto him, and ten thousand times ten thousand stand before him.* He has a glorious *robe*, hence said to be *glorious in his apparel*, Isa. lxiii. 1. And he has a glorious *tribute* and *revenue* paid in to him; for in him *shall all the seed of Israel be justified, and shall glory.*—Thus I have hinted, very imperfectly, at a few things only on this inexhaustible subject, concerning the *King of glory*, in whose favours access to the heart is demanded. I now proceed to the

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III. Thing in the method, namely, *the PROMISE of his in-coming to the hearts of sinners; the King of glory SHALL COME IN.* Upon this head, I shall briefly essay these two things.

First, Enquire into the import of the promise, the King of glory shall come in.

Secondly, Mention a few of the great things he brings alongst with him, when he comes.

First, What is IMPORTED in this promise, the King of glory SHALL COME IN?

1. It imports, that this glorious person has himself removed all legal bars and impediments that were in the way of his access unto the soul. Sin made an infinite moral distance betwixt God and us, and blocked up all communication with heaven; but this he removed, by his obedience unto the death in our room; whereby all the demands that law and justice had against us were fully answered, and nothing could any more be laid to the charge of God's elect.

2. *The King of glory shall come in*, it imports, that, next to the union of the two natures in the person of the Son, there cannot be a greater wonder, than that God in our nature should take up his lodging in such hearts as ours; considering that he is the blessed and only Potentate, the King of kings, and Lord of lords; and we wretched, miserable, blind, and naked sinners. To see an earthly prince come and dwell with a beggar would be nothing at all, in comparison of a God of unspotted holiness dwelling with guilty and polluted souls. Surely we may wonder, that such a glorious person should ever condescend to come under such pitiful and contemptible roofs, as ours are: each of us may well say with the Centurion, Matth. viii. 8. *Lord, I am not worthy that thou shouldest come under my roof.*

3. It imports, that he is waiting and knocking at every man and woman's door, just ready to enter

upon the opening, Rev. iii. 20. *Behold, I STAND at the door and KNOCK, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* O! how near is he to us, when he is in the word of faith which we preach, and which you are just now hearing!

4. It imports the *certainty of the thing*, *Lift up your heads, O ye gates, and the King of glory SHALL come in*: there is no peradventure about it, he will surely come in to the soul that opens to him in a way of believing, John xi. 40. *Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?* For, though there be no necessary connexion betwixt duties as performed by us, and any saving benefit or blessing whatsoever; yet, in the order of the covenant, there is such a connexion among the blessings themselves, that one comes along with another; as here, Christ's in-coming to the soul is secured, by promise, to accompany believing, *Be ye lift up, ye everlasting doors, and the King of glory shall come in.*

5. It imports, that in opening the heart to Christ by believing, there commences the *closest union* between him and the soul, so as that they presently coalesce into one body, whereof he is the head, and they the members that are nourished by it. And as they coalesce in one body, so likewise into one spirit; for the same spirit that rests on the head, animates every one of the members; *He that is joined to the Lord is one spirit.*

6. It imports, that, as a fruit of this union, there is an *interest and propriety* in his person, and all that he hath. An interest in his person, so as to have ground to say, *My beloved is mine, and I am his*: and an interest in all that he hath; an interest in his righteousness, his fullness, and the whole of his salvation.

7. It implies, the *delight and satisfaction* that Christ will have in the soul that opens unto him.

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As his delights were, from eternity, with the sons of men, so when he comes into any of their souls in time, he says to them, as it is, Song vii. 6. *How fair, and how pleasant art thou, O Love, for delights!* For we read, that the Lord taketh pleasure in his people, Psalm cxlix. 4.

8. *The King of glory shall come in*, it implies, that his abode shall be continual. He will not come in as a stranger, or way-faring man to tarry only for a night, but he will come in as a constant resident, saying of the soul, as he does of Zion, Psalm cxxxii. 14. *This is my rest for ever, here will I dwell, for I have desired it.*

The second particular, upon this general head, was to mention a few of the GREAT THINGS he brings along with him when he comes. And indeed they are so great, that their greatness is unutterable. For,

1. He brings God along with him; and it cannot be otherwise, seeing God is in Christ. He that hath seen me, says he, hath seen my Father also. This mutual in-being of the Father, and the Son, and the believer in each other, will remain an impenetrable mystery till the last day declare it, John xiv. 20. *At that day ye shall know that I am in my Father, and you in me, and I in you.*

2. He brings the Spirit along with him, to receive of his and shew it unto you. He brings the Spirit to abide with you for ever; to bring all things to your remembrance, and to guide you into all truth.

3. He brings all the glorious perfections of God along with him, to be employed in and about the soul that opens to him in a way of believing. The infinity of God, to be the inexhaustible fund of our supply; his eternity, to secure the perpetuity of our inheritance; his unchangeableness, to ascertain our perseverance notwithstanding of our daily failings and infirmities; his wisdom, to give us counsel; his power, to defend us; his holiness, to conform us to himself; his justice, to acquit us; his good-

ness, to withhold nothing that is for our profit; and his truth, to do as he hath said.

4. He brings all the *promises* of the covenant along with him, and all the *blessings* that are contained in them. He brings *gold tried in the fire*, to enrich the poor; *white raiment*, for clothing the naked; and *eye-salve*, for enlightening the eyes of the blind. He brings *life* to quicken the dead, *liberty* to the captive, and an ample *indemnity* to the guilty sinner of all his transgressions, be what they will. He brings *strength* to the weak, *healing* to the diseased, and *comfort* to the mourner in Zion. In a word, he brings *all things* along with him; hence says the apostle, 1 Cor. iii. 22. ALL THINGS are yours, and ye are Christ's.—So much for the doctrinal part. I now proceed to make some

APPLICATION of what hath been said. And the FIRST USE shall be of INFORMATION, in two Inferences.

1. Hence see the excellency of the grace of *faith*. Other graces do *virtuously*, but faith excells them all; for it lifts up, and throws open the doors of the heart to Christ; it unites with him, takes hold of his righteousness for pardon and acceptance, and continually brings an empty hand to receive out of his fulness. It is by faith we have peace with God: it purifies the heart; and sometimes *joy unspeakable* is the fruit of it; hence says the apostle Peter, *Believing, ye rejoice, with joy unspeakable*. Faith glories and triumphs only in Christ; it sucks honey out of every flower of the promise, and ventures boldly through all dangers and difficulties in the strength that is in Christ Jesus. In a word, it is the very thing that most glorifies God, and is most pleasing unto him; for, *without faith it is impossible to please God*, Heb. xi. 6.

2. Hence, on the other hand, see the malignant and soul-ruining nature of *unbelief*: for, as faith

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opens the doors of the heart unto Christ, unbelief shuts and keeps them fast against him. It is the great mean whereby Satan keeps possession of the soul; for, it puts no value on the precious promises, it despises the threatenings, and gives a flat refusal to the command of God to believe on the name of his Son Jesus Christ. O then! *take heed, lest there be in any of you an evil heart of unbelief*, rejecting the counsel of God against yourselves, neglecting so great salvation, and consequently bringing upon yourselves *swift destruction*.

The SECOND USE shall be of EXAMINATION. This is a *Communion-Sabbath* with us in this congregation; and the express command of God is, *Let a man examine himself, and so let him eat of this bread, and drink of this cup*. And as it is the duty of communicants, so likewise of all others who hear the gospel, to *examine* themselves whether they be *in the faith*. Well then, try whether, in a way of believing, your hearts have ever been opened unto the *King of glory*; or, whether he hath actually come in to them.

1. If your hearts have been opened to him by believing, then, upon his very first entry, his *rivals* have been disbanded, and you have been made to say, with Ephraim, *What have I to do any more with idols?* You desire henceforth to give no more peaceable possession to sin as formerly, but constantly endeavour to resist it, and to wage a perpetual war with it; and when you see you cannot get rid of it, you will groan under the remains thereof, saying, with Paul, *Who shall deliver me from the body of this death?*

2. If your hearts have been opened to Christ, you have been made to fall *a-wondering* at the matchless glory and excellency of his person; that none less than the *great God* is your *Saviour*; that he, who *thought it no robbery to be equal with God*, should

take upon him the form of a servant, and become obedient unto death, even the death of the cross, in our stead. When you see the two natures of God and man met together in a personal union, you will be ready to say, with amazement, *What hath God brought!* Without controversy great is the mystery of godliness.

3. If the King of glory hath come in to your hearts, the glory of his person has so darkened all created excellency, that you account it *less than nothing and vanity*, when compared with him; even as the stars quite disappear when the sun arises in the firmament. If he hath come in, he will be absolutely matchless and incomparable in your eye, so that you will be saying, as it is, Psalm lxxiv. 6. *Thou art more glorious and excellent than all the mountains of prey.*

4. If the King of glory hath come in, you have experienced somewhat of *heart-melting grief and sorrow*, arising from a discovery of the evil of sin, in what he suffered on account of it in your room and stead, Zech. xii. 10. *They shall look upon me, whom they have pierced, and they shall MOURN for him.* When you get a view of God as *pacified* towards you, for all that you have done, you will be so *confounded* as never to open your mouth any more, because of your shame, Ezek. xvi. 63.

5. If your hearts have been opened to the King of glory, in a way of believing, your *affections* of love, desire, and esteem, will be strongly moving out towards him; or, at least, you will know sometimes what it is to be *sick of love*; that is, to have a soul-sickness, because you cannot get him loved according to his worth.

6. If the everlasting doors of your hearts have been opened to the King of glory, then you will desire farther *acquaintance* and *intimacy* with him, nearer *conformity* and *likeness* unto him, and more and more *liberal communications* from him, in

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whom dwelleth all the fulness of the Godhead bodily. It will be your desire to speak to his praise, to run his errands, and to *cause his name to be remembered in all generations.*

The THIRD USE shall be of EXHORTATION. And our exhortation to all and every one of you, without exception, is, in the words of our text, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors:* let the faculties of your souls, which are the doors of your hearts, fly presently open, in a way of believing, to receive in the King of glory, who is just now ready, in the dispensation of the word, to come in to each of your hearts. O be persuaded to let him in to the innermost recesses or retirements of your souls! We call you in his name, and beseech you in his stead, that ye keep not shut doors upon him, on such a day as this, when he is come, both in the word and sacrament, demanding access in the most kindly manner, and by the most endearing compellations, saying, *Open to me, my sister, my love, my dove, my undefiled; for my head is filled with the dew, and my locks with the drops of the night.*

Now, because the Lord Jesus draws with the cords of a man, or deals with men and women as rational agents, I shall present you with some scripture arguments, or motives, to engage you to lift up the everlasting doors of your hearts unto the King of glory, that he may come in. Only, while we are essaying to persuade you from the word, look up to himself, that he may *put in his hand by the hole of the door*, and make your bowels move for him; that he would make his own way; and, by the display of his glory and majesty, in the word, ride in prosperously into your souls. Well then;

1. Consider what *you and I* are; and what sort of a habitation our hearts have been, into which the King of glory hath either come, or into which he

just now offering to enter. Why, we are naturally a generation of vipers, rebellious children, loathsome creatures, separated from God, by reason of the leprosy of sin; we are under the curse, and twice dead, dead in sin, and dead in law. As for our hearts, they have been an habitation of darkness, an habitation of lusts, and an habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird; as it is said of spiritual Babylon, Rev. xviii: 2. O then! be filled with wonder and amazement, that ever such a glorious person should come, in the word of his grace, and say to such desperately wicked hearts as ours are, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors.*

2. Consider, what a wonderful revolution he will make when he comes in. He will pull down strong holds; cast down imaginations, and every high thing that exalteth itself against the knowledge of God; and bring into captivity every thought to the obedience of Christ. He will bind the strong man, and overcome him, and take from him all his armour wherein he trusted, and divide his spoils. In a word, he will make old things to pass away, and all things to become new.

3. To engage you to open your hearts to him, consider what he hath promised to be unto you, when he comes in. He hath promised, that he will be a Father to you, and that you shall be his sons and daughters, 2 Cor. iii. 18. He hath promised, that he will be a husband, who will betrothe you to himself for ever, Hos. ii. 19. He hath promised, that as a Prophet, he will make you know the mysteries of the kingdom; as a Priest, he will offer up your prayers and praises with acceptance, Isa. lvi. 7. *Their burnt-offerings, and their sacrifices, shall be accepted on mine altar;* and as a King, will protect you in all your liberties and privileges. He hath promised, that he

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will be a *Counsellor* to advise you in all your straits, and a *Guide* to lead you in the way you know not.

4. Consider how *fit* he is unto you, who is bidding you lift up and open the everlasting doors of your hearts unto him. He is your near *kinsman*; *bone of your bone, and flesh of your flesh*: for, because *the children were partakers of flesh and blood, he also himself likewise took part of the same*: and he hath acted a kinsman's part to the full; he hath avenged your quarrel on Satan, who ruined you; and hath redeemed the forfeited inheritance, and is now demanding you in marriage, saying, *Thy Maker is thy husband*. Should not this engage you to open unto him?

5. Consider what an *expensive journey* he hath made, in order to win to the doors of your hearts to demand entrance into them. He hath travelled not only through poverty and reproach, but through unspeakable sorrows and griefs: he hath travelled not only through the armies of hell, and the territories of death and the grave, but through desertion and temptation; through the deep seas of foul-trouble and anguish, and through the impassable mountains of fiery avenging wrath: yet, after all, to keep the door shut upon him, O how wicked and ungrateful is it! Could you find in your hearts to give the back of the door to any of your friends or acquaintances, who would come to visit you through much difficulty and danger? Yet, how infinitely worse is it to refuse access unto him, who *was wounded for our transgressions, and bruised for our iniquities*; and who *was made sin for us, though he knew no sin, that we might be made the righteousness of God in him*!

6. O be persuaded to lift up the doors of your hearts, in a way of believing, for the King of glory is *fond* to come in! yea, he is so fond to come in to your hearts, ill as they are, that he *stands*, he *knocks*, he *cries* at your doors. He is grieved when

your hearts are hardened against him, and most glad when they open unto him; for, the day of his entrance, being the day of *his espousals*, is therefore the day of the gladness of his heart, Song iii. 11.

7. Consider the dangerous consequences of keeping the doors of your hearts shut upon him by unbelief. He will be provoked to depart from you, and then *wo will be unto you* in that case; for all manner of spiritual plagues will waste and consume you: a plague of *blindness*, that you shall not see what belongs to your peace: a plague of *hardness*, whereby neither word nor rod shall have any good effect upon you: a plague of *barrenness*, whereby no fruit will be found on you from henceforth: and a plague of *security*, whereby you shall slumber and sleep on, till in hell you lift up your eyes.

8. Consider, that if you continue to keep the doors of your hearts shut upon the King of glory, by your unbelief, then *Satan* will continue to reign and rule over you as his slaves and vassals; and sad will be the servitude and drudgery he will set you to: he will set you a-feeding of your own swinish lusts; your drunkenness perhaps, or your uncleanness, your pride, your covetousness, and the like: he will set you in a *fool's paradise*, where he will make you dream, that you are eating and drinking, and stand in need of nothing; but, behold! when you awaken, you will find, to your sad experience, when it is past remedy, that your soul is empty. Mean while, he will take care to make your bands strong; and, in these very bands, he will make you dance to his spring, till at length your mirth and jolity end in weeping, and wailing, and gnashing of teeth. O that you were wise, and considered these things in time!

9. Open the doors of your hearts by believing, and then the moment that your souls shall leave your bodies at death, they shall immediately pass into the palace of the King of glory, where they shall

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abide in the greatest happiness and glory, till they be united to their respective glorified bodies at the last day; and then soul and body shall be for ever with the Lord, unweariedly employed in songs of everlasting joy, and sorrow and sighing shall fly away; for God himself shall wipe away all tears from their eyes.

But, my dear friends, why need I insist on arguments with you, to persuade you to believe, or to open your hearts to Christ? The call and exhortation in our text, bears its own motive and argument along with it, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in.* This is enough, *the King of glory shall come in:* this, I say, ought to have influence with you all to open in a way of believing, that *the King of glory shall come in.* He shall come in to beautify you with his salvation, to justify you by his righteousness, to sanctify you by the inhabitation of his Spirit, to be your God for ever and ever, and your guide even unto death, when you shall be beyond all hazard and danger, the former things having then for ever passed away. O then! for the Lord's sake, and your own soul's sake, harken to the call of God in the text, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in:* then you who are communicants shall have a comfortable communion, and you who are spectators shall have reason to say, with Jacob, *Surely God was in this place, and I knew it not.*

DISCOURSE on the Evening of the same Day, after the TABLES.

IN prosecuting the *Application* of the subject I was upon in the morning a little further, I shall only, at the time, offer a few *observations* upon the MANNER in which the King of glory demands access to the hearts of sinners of mankind; and then remove a few OBJECTIONS against opening unto him in a way of believing. With reference to the MANNER in which the King of glory demands access into the hearts of sinners, I may observe,

1. That when he comes to the door of any man or woman's heart in the word, it is *without observation* to any other than the particular person with whom he is dealing at the time. Every one here present, who is awake, and whose mind is not wandering upon other objects, has access to hear the external sound of the gospel equally; but none knows what the Spirit of God is doing with his word, but the individual person with whom he is at work, either in a way of conviction, illumination, consolation, or the like special influence.

2. I may observe, as was formerly hinted, that the Lord Jesus *doublet* or *repeats* his demand for access into the hearts of poor sinners, as you see the words of the text expressly bear, *Lift up your heads; O ye gates; and be ye lift up, ye everlasting doors.* He stands at the door and knocks, as waiting to be gracious, and loath to take a denial: and surely the oftener the call is repeated, the more inexcusable will we be, if we refuse to hearken; for, it will be more tolerable for those who never heard the gospel, than for us who neglect *so great salvation*.

3. Christ doth not demand access into the heart of every sinner after the *same manner*; so that his way with one, cannot be the measure of his dealing with another. He makes a demand for entrance into the hearts of some, in a *milder*, and into the hearts of others, in a more *awful and terrible* manner; as you may see in his different way with the *Jailor*, and with *Lydia*. The *terrors of the Lord* were let loose upon the Jailor, displaying the nature and desert of sin, in such a clear and formidable light, that the poor man was presently brought to his wit's end, and knew not what to do: *he sprang in, and came trembling, and fell down before Paul and Silas,— and said, Sirs, what must I do to be saved?* Acts xvi. 29, 30. Whereas, upon the other hand, the heart of Lydia was opened in a much softer and milder way: it would seem she had not these previous legal convictions, at least in such a degree, as the Jailor had; for, it is said, verse 14. of the same chapter, that in hearing of the word, *the Lord opened her heart, that she attended unto the things that were spoken of Paul.*

4. It may be noticed on this head, that none can possibly be in a more *desperate condition*, in this life, than when the Son of God ceases to demand entrance into their hearts any more: for, in this case, their ruin is inevitable; in regard they are judicially given up to their hearts lusts, as Israel was, Psa. lxxxix. 11, 12. *My people would not hearken to my voice, Israel would have none of me; so I gave them up to their hearts lusts, and they walked in their own counsels.* Or, which is the same thing, they are left entirely to themselves, which was the case with Ephraim, Hos. iv. 17. *Ephraim is joined to his idols, let him alone.* For, when he calls, and we refuse; and when he stretches out his hands, and no man regardeth, it is no wonder, that he also laugh at our calamity, and mock when our fear cometh.

But now, because it is our duty, who are *ministers*, to prepare the way of the people, to cast up the high way, and gather out the stones, I shall therefore endeavour to remove some OBJECTIONS, which unbelief may be ready to make against opening the door of the heart unto Christ, when he is demanding access, saying, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors.*

1. Then, Some may be ready to say, 'My conscience testifies I am such a guilty sinner, and that my guilt hath such peculiar aggravations attending it, that I cannot think that ever the King of glory will look near the like of me.'

I answer. Our Lord Jesus never yet refused to come in to a sinner, merely on account of the greatness of his sin; nay, on the contrary, he invites and calls the guiltiest and greatest of sinners to open unto him, saying, *Come now, let us reason together, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.* What were Manasseh, Mary Magdalen, Paul, and others, but the greatest of sinners? Yet they obtained mercy, that they might be a pattern to all after-sinners, not to despair of mercy on account of the greatness of their sin. Yea, you should be so far from this, that you should make the greatness of your sin an argument and motive for your opening to Christ, by whose righteousness only it can be taken away; saying, with David, Psalm xxv. 11. *For thy name's sake, O Lord, pardon mine iniquity, for it is GREAT.*

2. If another object, 'I am no way prepared for the reception of such a glorious person; I have no good quality in me fit for entertaining him, and therefore he cannot be calling such as I am, to open the door of my heart to him, till I have other dispositions and qualifications than I have at present.'

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Answer. This looks like the language of a proud legalist, who imagines he can prepare himself for the reception of the King of glory, as easily as he can prepare for the entertainment of a person of distinction among men. But, Sirs, there is a vast odds: we may make some preparation for the entertainment of a fellow-creature; we may cleanse our houses, and have things in tolerable order; but we can make no preparation at all for the *first* reception of the King of glory into our hearts. The more we study to sweep ourselves clean, before his *first* in-coming, we will leave still the more nastiness behind. The only way is, just to let him in to our hearts *as they are*, that he may fit them to be a habitation for himself: for it is he that must sanctify and cleanse us; it is he that must give us repentance and remission of sins; and, in a word, it is he who must work all our works in us.

3. If any of you say, 'I have experienced nothing of a law-work, and therefore I cannot think he is calling me at present to open to him, till the law once become my *school-master* to lead me to Christ.'

Answer. So soon as you open to Christ by believing, the law obtains its end; the righteousness thereof is fulfilled in you: and therefore do not make the want of a law-work a bar in the way of your opening unto him; but let the absolute need you stand in of him, determine you to give him entrance. For, remember, while you keep shut doors upon the King of glory, you are living in disobedience to the *first* and *great* commandment of the law, which is to love *the Lord our God with all our heart, and with all our soul*; and this you can never do without *believing*, which is the root and spring of true love.

4. Says another, 'I have *refused access* to Christ so often, that I am afraid he will never come in to me now.'

Answer. Though you have refused times without number, yet he still waits to be gracious; for, says he, *I have spread out my hands all the day long to a rebellious people.* He is as ready to come in now, as ever; otherwise he would not make the call just now sound in your ears, *Lift up your heads, O ye gates, etc.* For, *though you have played the harlot with many lovers, yet return again unto me, saith the Lord.*

5. Says another, 'I am quite dead, like the dry bones scattered about the grave's mouth, and therefore he cannot be calling me to open unto him.'

Answer. He commands us to prophesy unto the dry bones, and to tell them, *Thus saith the Lord God, Behold, I will cause breath to enter into you, and you shall live. Therefore, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.* For, *the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.*

6. Some perhaps may be saying, 'I am harrassed with such dreadful and uncommon temptations, that I fear the King of glory is so far from seeking access to my heart, that I am quite given up to the power of the enemy.'

Answer. It is not these who are given up to the enemy's power, whom he most harrasses with his temptations; for, when the strong man armed keeps the house, his goods are at peace. However, the only way to get rid of your temptations, how horrid soever they may be, is to open to the King of glory by believing. It is he only that can succour them that are tempted: for, having been himself tempted in all points like as we are, though without sin, he cannot but be touched with the feeling of our infirmities: and therefore, will either keep us from being tempted to sin, or support and deliver us when we are tempted. Be not afraid then, only believe:

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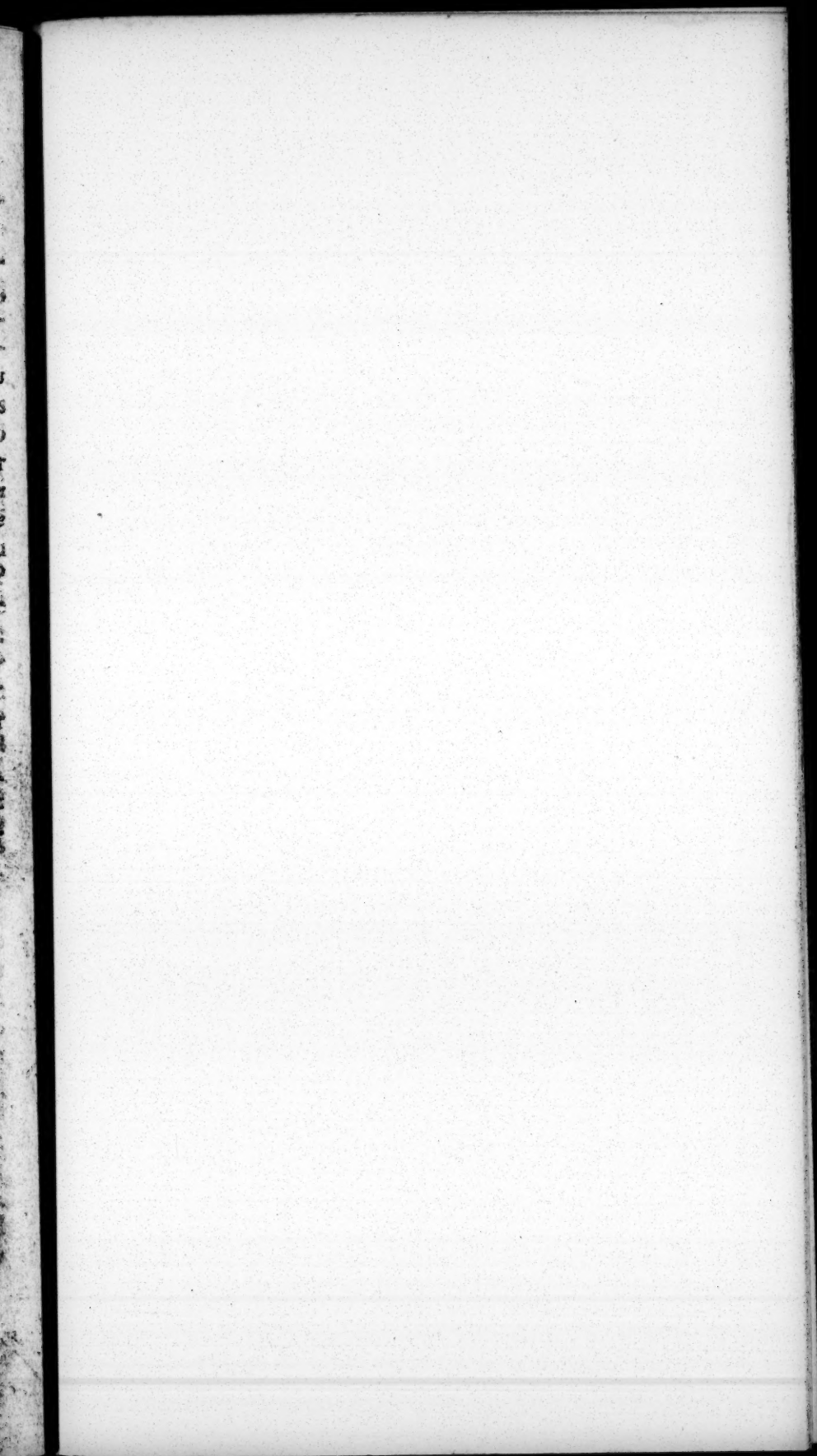
32 The Doors of the HEART summoned

and the God of peace shall bruise Satan under your feet shortly.

O Sirs! whatever be your difficulties or objections against opening to Christ in a way of believing, yet he is making none at all against his own in-coming to your hearts. Though you be *heaveners*, he declares he *came not to call the righteous, but sinners to repentance*. Though you be *graceless*, yet he is full of *grace and truth*. Have you made him to *serve* with your sins, and *wearied* him with your iniquities? Yet, even in that case, he says, *I, even I am he that blot out thy transgression for mine own sake, and will not remember thy sins*. Have you gone on *forwardly* in the way of your own heart? Yet he is saying to you, as he did of Israel in the like case, *I have seen his ways, and will heal him*. Have you been making *lies* your refuge, and under *falsehood* hiding yourself? Even in this case, he declares, that he is the *foundation laid in Zion* for you; and that the refuge of *lies* shall be *smoke* at last. Have you gone after your *lovers*, and forgot-ten me, saith the Lord? He answers himself, *There-fore, behold, I will allure her, and bring her to the wilderness, and speak comfortably unto her*.

F I N I S.





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F I N I S



